

School of Theology at Claremont



1001 1409782

# IN THE FATHER'S HOUSE

THE PEOPLE'S  
PRAISE AND  
PRAYER



H. JEFFS



The Library  
SCHOOL OF THEOLOGY  
AT CLAREMONT

WEST FOOTHILL AT COLLEGE AVENUE  
CLAREMONT, CALIFORNIA

bzo





IN THE FATHER'S HOUSE



24  
743

Series

# IN THE FATHER'S HOUSE

THE NATION AT WORSHIP

BY

H. JEFFS

AUTHOR OF "THE ART OF EXPOSITION," "THE ART OF SERMON  
ILLUSTRATION," "CONCERNING CONSCIENCE," ETC.

"How amiable are Thy tabernacles, O Lord of Hosts !  
My soul longeth, yea even panteth, for the courts of the Lord."

PSALM lxxxiv. 1, 2.

LONDON

JAMES CLARKE & CO., 13 & 14 FLEET STREET

Theology Library

SCHOOL OF THEOLOGY  
AT CLAREMONT  
California



## FOREWORD

THE series, "The Nation at Worship," was completed, with the exception of the last, just before the War. The studies were written in view of the state of the churches and the nation at that time. By general confession a certain lassitude had settled on the churches; the pull of the spiritual on the life of the nation was relaxed; there was grave and growing concern at the apparent powerlessness of the churches against the flowing tide of secular interests in the making of money and the pursuit of pleasure. The author, as a lifelong student of religious history, as having had for thirty years exceptionally intimate knowledge of the churches of most denominations, as a frequent preacher in many pulpits, and as a member of the Brotherhood Movement, which is seeking to revive the latent religion of non-churchgoers, was convinced that a first essential was to clear the mind as to the nature, the objects, and the psychological and spiritual effects of worship. With that view, he wrote the studies in a spirit most sympathetic with the churches, but not



## Foreword

blind to weaknesses in the services of worship and in pulpit ministration which appeared to be partially responsible for the spiritual set-back. The War came, but that has only served to emphasise the points of criticism and the constructive suggestions, and the need for setting the Church's house in order has become very urgent. He has therefore thought it well to give the studies to the public in a more permanent form than that of serial issue. The series, "Green Pastures and Still Waters," was written in the later months of 1915 and the early months of 1916. These were designed to follow up the first series in the way of illustration of a type of devotional preaching aiming directly at making a spiritual impression on individual worshippers and on the collective congregation. Under the influence of the War, the dominant notes are those of comfort, cheer, consolation, faith in God, the assurance of the presence and power of the living Christ, confidence in the ultimate triumph of the spiritual over the material, of right over might, and affirmation of the necessity and unspeakable value of worship and prayer for the sustenance and staying of the nation's soul.

The method is that of building up the message by "searching the Scriptures," and reinforcing Scripture by Scripture. The method of basing

## Foreword

a sermon on a single text has its advantages, but it has the defects of its quality. Often it leads to forcing the text, to a tenuity of matter, to wandering away from the text and often losing sight of it altogether. More than ever the author is convinced of the value of truly expository preaching, that which is rich in Bible matter, and feeds the soul from the flour of the wheat in the Bible's inexhaustible garner. Each of these studies closes with quotation of one of the dear and familiar "Songs of Zion."

An introductory chapter is given on "The War and Worship." This, it is hoped, will add to the actuality of a book designed to help the churches in their eager desire to make themselves the spiritual hearths of the "Lads" when they come home.



# CONTENTS

	PAGE
INTRODUCTORY: THE WAR AND WORSHIP .	II

## PART I

### THE NATION AT WORSHIP

#### CHAPTER

I. THE MINISTER IN PUBLIC WORSHIP .	27
II. IMPLICATIONS OF PUBLIC WORSHIP .	43
III. WORSHIP OBJECTIVE AND SUBJECTIVE .	55
IV. INFLUENCES AGAINST PUBLIC WORSHIP .	67
V. PRAYER IN PUBLIC WORSHIP . . .	79
VI. PRAISE IN PUBLIC WORSHIP . . .	92
VII. THE BIBLE IN PUBLIC WORSHIP . .	108
VIII. THE SERMON IN PUBLIC WORSHIP .	123
IX. THE OFFERTORY . . . . .	143
X. THE BENEDICTION . . . . .	156

# Contents

## PART II

### GREEN PASTURES AND STILL WATERS

CHAPTER	PAGE
I. GOD IN THE EVENING COOLNESS . . .	165
II. THE POOL AND THE RIVER . . .	173
III. THE WINGS OF A DOVE—AND OF AN EAGLE	185
IV. THE BEAUTY OF THE LORD . . .	195
V. THE LIGHT OF MEN . . .	206
VI. "SUFFICIENT UNTO THE DAY" . . .	217
VII. "FAITHFUL AND TRUE" . . .	231
VIII. SOWING FOR OTHERS' REAPING . . .	244
IX. THE SHEPHERD . . .	255

---

### APPENDIX. "THE SOUL'S SINCERE DESIRE:"

PRAYERS FOR THE HOME AND THE	
SANCTUARY . . .	266



# IN THE FATHER'S HOUSE

## INTRODUCTORY

### THE WAR AND WORSHIP

A LITTLE book by the author, "When the Lads come Home," has led to many requests for something of a more constructive nature. That book was, of set purpose, very frank in its criticism of divisions in the Holy Catholic Church of all the Churches which break the impact of their impression on the nation and the world. It pressed cruelly on weaknesses in the training of preachers, in the pulpit itself, in the attitude of the average church towards churches of other "faiths and orders" and to the people outside, and on the too common divorce of the devotional from the prophetic and the practical aspects of religion. The book hurt, and it was meant to hurt, but more and more the author has heard the truth of its criticisms expressed sorrowfully by leading preachers of the churches on the platforms of great representative conferences, and he has

## In the Father's House

been warmly thanked by men whose thanks are the most prized reward for having dared to lead the way in a frank self-searching of heart, mind, spirit and methods with a view to recovering "the ancient power" of the churches and of religion in our loved land, now dearer and more loved than ever, because of the glorious deeds and unstinted sacrifices of her heroic sons. The fact that all the churches are now on their knees in penitence and confessions of past shortcomings, and in prayer for the Holy Spirit's illumination as to "what Israel ought to do," is the sure guarantee of a Church more spiritually effective and attractive, and of a nation more concerned for its soul life, after the War.

Much has been said in those conferences, in pulpits, by Chaplains to the Forces and ministers who have undertaken temporary service in the training camps and at the Front, about the religion of the "lads" and the religion that will appeal to them when they come home. Not so much has been said about the preliminary question, "What is religion itself?" It is essential to settle that question. The Church, the ministry, the sacraments, "ordinances of religion," family piety, that gravity of demeanour supposed to be the outward expression of inward grace, the Puritan attitude towards certain personal habits and popular recreations,

## Introductory

are all more or less valuable helps to religion—some of them are priceless and indispensable—but they are only helps to religion and not religion itself. It is sometimes said that a person is “converted” because he has joined a certain local church, or transferred his membership from the communion of a church of one faith, order and “obedience” to that of another. There is a most mischievous implication in such a conception of “conversion.” Sometimes it is urged that conversion means a man “getting right with God.” Well and good, if he understands that there is no getting right with God without getting right with man. We must recover Christ’s own conception of conversion, the conception that lay at the root of the personal experience of Paul and of all the saints—and is the basis of the “Pauline theology” and of all other theologies that have had heart and sinew in them—the conception that religion is the changed heart, the heart strong, warm and tender, rejoicing in sonship to the Father, thrilled through and through by contact with the heart of Christ, overflowing with love to men, determined to make the Christly love and the will of God the law and habit of all humankind.

Religion is warm-hearted lovingkindness—rooted in the lovingkindness of the Father who is all compassion, seeking to know His will and to

## In the Father's House

do it ; lovingkindness patterned on and stimulated by the lovingkindness of Him who " loved us and gave Himself for us." The Church is the place where the heart fires are kept burning till all the " lads," including the prodigal wanderers in the far countries, have come home. A church with any other religion than the religion of that warm human-hearted lovingkindness must fail to get the lads, and it deserves to fail. For what has it to give them ? Ecclesiasticisms, and theologies and forms of worship, apart from lovingkindness, are but vain attempts to feed hungry souls with wind. Whatever a church's formal creed may be, its working creed must be found in such words as " Love one another " and " Inasmuch as ye did it—ye did it unto Me " ; " Inasmuch as ye did it not . . . ye did it not unto Me."

After the War, the churches must be content to forget a great deal about their historical origins, their traditional prejudices, their " distinctive testimonies," their pet prejudices and preferences, their self-isolating jealousies and mutually weakening rivalries. They must remember that they are not *The Church*, but only parts of the Church, Holy and Catholic—the Church of all the saints of all the generations—

" Part of the host has crossed the flood,  
And part is crossing now,"

## Introductory

and Division after Division, the reserves of the generations yet to come, are mustering to be marched up to the battle front. How pitifully mean and unspeakably insignificant appear the issues that divide the churches and weaken their testimony and impact in the light of the Church, Holy and Catholic, her Master and her Mission, and the needs of the world now and hereafter ! Christ must be allowed in all the churches to be all and in all, and whatever tends to obscure His commanding Figure and to slacken the march to the attainment of the objects of His campaign must go as treason to the King. When the churches recover the Christly conception of religion, as it is to the individual and should be to the nation and the world, then the worship of the churches will recover a reality long lost to it. Wont and usage have had their way long enough ; the fire has burnt down on the altars, and on some altars the ashes are cold—now God, through terrible experiences, has caused the churches to cease to rely upon themselves and their mechanical apparatus of devotion, and has called them to rebuild the walls of His Jerusalem, to rekindle the altar fires with fresh fuel, and to lay upon them living sacrifices.

The Chaplains to the Forces are at one in their testimony that at the Front all denomina-



## In the Father's House

tional rivalries, all mean and petty sectarian divisions, all trivial methods of spiritual appeal disappear. Our fighting men are in contact with the most solemn realities. Daily they are looking without blenching into the whites of the eyes of death. From the fighting line the procession of ambulances laden with mangled and bleeding bodies to the dressing stations is never ceasing. Chaplains bend over those whose hours or minutes are numbered, receiving their last messages to dear ones, and speaking the only words that can make them close their eyes in peace. Anglican, Roman Catholic and Free Church ministers take common part in the burial of our heroes at dead of night or light of day, to the sullen roar of the big guns or the spitting of the mitrailleuses. In the garnering of the red harvest of war there is and can be no concern for the denominational sorting out of the sheaves cut down in long swathes by "the reaper whose name is death." And these chaplains have learned to know, to understand and to love each other, and to feel that what divides them is all the froth of the surface, and that their souls are all refreshed from the stream of the one river whose source is the throne of God. They have discovered that there is only one God, one Christ, and one humanity.

"My greatest friend, with whom I have

## Introductory

lived, and we have often shared the same bed," says a Congregational chaplain, "is a Roman Catholic priest. I have learnt to admire and to love him, and I know the feeling is mutual. He is always so cheerful, so brave, and his power with the men is wonderful. Often have I seen him meet a Roman Catholic soldier and say 'You haven't confessed lately.' The man, with a half-ashamed smile, says 'No, Father,' and they retire to the side of the road or to a field. Soon after I see the soldier with such a happy smile on his face, and though I have been against the practice of confession, I know that it has done that man untold good. But then, we all have to hear confessions there, and administer comfort to men in need, whether we will or not." Of course, the lesson of such a story is the value of the personal touch, the fellowship of preacher and hearer, and unless that fellowship is created, where non-existent, when the lads come home, the churches will not get the lads. Out of such fellowship only can the preacher gain the knowledge and the sympathy that will enable him to preach, to pray, and to lead worship that will make its full effect.

The War is bringing men at the Front back to God. They enjoy direct, human, religious appeals, the familiar catholic hymns and hymns of a homely, evangelistic character ;

## In the Father's House

prayer has become very real to them ; they have revised their ideas of the preacher as an effeminate, ineffectual sort of being, with pale blood, and playing with religious toys. They have found him to be a man of men, a thorough good fellow, often a hero, sometimes winner of the D.C. medal or the Victoria Cross. But when they come home, what sort of churches and what sort of ministers and what sort of religion and what sort of worship and fellowship will they find ? These are the serious questions set to the churches to answer.

The French, as well as the British soldiers, under the awful experiences of the Great War, are feeling as never since the Reformation days the heart-tug of religion. The journalist Paul Parsy, quite early in the War, told how the soldiers marching through a village would doff their caps on passing the church or the crucifix, or on hearing the bell calling to worship. Thousands of priests, under the law of conscription, are fighting in the ranks and not forgetting that they are " good soldiers of Jesus Christ." Thousands of others, and the good Sisters, are ministering at the Front or in the hospitals to the spiritual and the physical needs of the men. In Paris last August, Professor Paul Passy, of the University of Paris—a Protestant with strong " Social Gospel " views—told me that he had talked to

## Introductory

many wounded and " permissionaires " on leave from the Front. Most of these had been confessed agnostics with bitter hostility before the War to all religion. He had asked them, " What do you think of religion now ? " And the frequent reply was in terms such as these : " Monsieur, when you are in the trenches, and at any moment a shell may end you, or you are going into a bayonet charge and may not come back, it makes you think. You think ' Was I right ? Will this be the end of me ? Shall I be buried like a dog and be forgotten ? May there not be a God, after all ? And is not the solution of the problem of all this horror of slaughter and suffering to be found in the existence of a God, and in some purpose that He has in view to bring to pass through it all ? ' " And as the months passed, culminating in the ferociously sustained attack on the Verdun defences, and the dauntless stand of the heroic French Divisions ; and as the limitless service, the unselfish sacrifices and the heroism of the chaplains and the clerical comrades became even more familiar to the men, the ancient antagonism to religion died down, and religion has the promise of a future in France brighter than ever before, and all the brighter because French religion, Catholic and Protestant, has had the dross burnt out of it in the fiery furnace of affliction.

## In the Father's House

Last August Bank Holiday Sunday morning, in a little Protestant church near the Luxembourg in Paris, Pasteur Elie Gounelle, one of the most eloquent preachers in France, was in the pulpit. Most of the congregation were in mourning. At the doors there had been mute questioning of eyes, by men and women who dare not put their questions into words. One worshipper was led in by a friend, and it was seen that he was blind with eyeless sockets—a symbol of the work of the war. Pasteur Gounelle's own son—a brilliant officer—had fallen only a month before heroically at Calonne. The Pasteur, choking down his emotion, read from his son's last letter—telling how he had learnt the meaning of sacrifice in the original sense of the word—that of oblation, dedication, cheerfully laying down everything, including life, in a sacred cause. "Let us," said the Pasteur to a congregation whose cheeks were moist with tears, "learn to rise to the level of our heroic sons."

Rise to the level of our heroic sons! That is what our churches must do in their ideals, their prayers, their services, their preaching, their worship. No cheap, easy, pleasant, non-sacrificial type of religion will win and hold them. Let us enlist them for the greater war of which Christ Himself is the Generalissimo. When we



## Introductory

as churches rise to the level of our heroic sons our worship will be most real, most blessed, and "the glory of the Lord will fill the house."

There are danger signals, however, in the present state of the nation. The churches are slow in closing their ranks and healing their divisions. It is true that the lintels of the doors of tens of thousands of homes have been sprinkled with the blood of sacrifice. While so many of our sons have given themselves, holding nothing back, to the service of the country and the defence of humane and Christian civilisation against the barbarism of a brutal militarism, a large part of the population at home are profiting enormously out of the expenditure on the war. It is right to say that those engaged in the manufacture of munitions, the provision of all sorts of supplies for the Army and Navy and transport, are engaged in truly patriotic service, but much money is being made out of this sort of patriotism, and greed for gain is fed with abounding fuel. The wealthy are growing richer, and the working population are gaining such wages as have never been known. The work, indeed, is hard and exhausting, and the moral and spiritual effects of physical overstrain are too well known. It has been my privilege to address men in training in the camps, munition workers in Y.M.C.A.

## In the Father's House

canteens, and to speak and preach in many churches in munition centres. The uniform testimony is that this war work, the enormous profits made by manufacturers and contractors, and the unprecedented wages of the workers, are having anything but a beneficial effect on those engaged in the work. The work is making for materialism, it is quenching the fire in the soul, in many cases it is generating an insolent and arrogant temper. Religious appeals fall flatter than ever on the ears of these war profiteers. They are not found in religious services, and the reason of their absence is not by any means entirely the Sunday detention at war work or such wearing down of body and mind as puts them out of condition to sit out a service. The strikes in certain munition and railway centres are a very ugly symptom of the ominous temper of the workers. After the War the churches will have added to the problem of what to do with "the lads" when they come home the problem of what to do with the men, the women, and the boys and girls who have been doing so well for themselves during the War. They will be better fitted to deal with the second problem as they are well fitted to deal with the first. Well-paid war-workers need to be taught that man does not live by bread alone and that pianos in the home, the flaunting of

## Introductory

jewellery on the person, and abundant new clothes are no substitutes for food for a starving and naked soul. Well may the churches pray for light and leading, for courage and endurance, but the churches were never meant to have an easy time, and if they have the real gospel of warm-hearted lovingkindness they will regard every problem given them to solve as an opportunity the more of rising to the height of their great calling and election.



# PART I

THE NATION AT WORSHIP





## CHAPTER I

### THE MINISTER IN PUBLIC WORSHIP

IT is my intention in a series of studies to discuss the principles and the influence of public worship. Complaint is often made that the churches are losing their attraction to an increasing number of people. The churches and the preachers are subjected to sharp criticism from many quarters. The fault of the indifference to religion and of absenteeism from the churches is laid upon the churches and the ministers. It is sometimes said, even by people in the churches, that modern preaching lacks alike the compelling and the wooing note of the preaching of former times, and that the service of worship is conducted in a listless way which indicates a certain lack of conviction in the man who is set to lead the devotion of the congregation. Every age imagines that there is a declension from the supposed loftier standard of former ages. "The former times were better than these" is the sigh and sometimes the criticism. Had we lived in any of those former times we should doubtless have found enough and to spare to criticise alike in the churches and

## In the Father's House

in the preachers. It must always be remembered that the minister, though set apart to a sacred vocation, is a man like other men. He cannot, if he is to mix with the world, as every minister must mix who would lay his finger on the world's pulse and preach to the needs of his time, entirely escape the atmosphere of the world. He is so to tend his own devotional life, so to culture his soul, that he shall keep himself as far as he possibly can in the mood for preaching with conviction and for conducting a service that shall be tense with the devotional spirit. This is easier said than done. My own conviction is that far more preachers do earnestly and loyally endeavour to live at their spiritual highest than the ministry as a whole gets credit for. All the same, ministers are bound to take note of the indifferentism and absenteeism and the criticism within and without the churches. The indifferentism and absenteeism are symptoms of an unhealthy spiritual condition. The criticism may be unduly sharp and often ill-founded and cruelly unjust, but it influences the public mind and tends to increase the number of those who seek excuses for declining the ordinances of public worship. In this first study I want to consider the relation between the minister conducting public worship and the congregation assembled to join in the devotions.

# The Minister in Public Worship

## VIEWS OF THE MINISTRY

### I. *The Roman Catholic View*

The view of the ministry differs with differing churches and schools of thought. There is the Roman Catholic view of the minister. He is a priest entirely separated from the people. He belongs to a sacred hierarchical caste of a Church that assumes to itself the right not only to teach but to control the thinking and living of its members. The pulpit plays a subordinate part in the Roman Catholic service of public worship. That service is a dramatic symbolical representation of the central mystery of the Christian faith. The attempt is made to produce by every possible means of sensuous impression a certain mood of devotion. The vestments, the manual acts, the bowings and genuflexions, the incense, the music, the pictures and images in the church, the altar and other things all contribute to the sensuous impression. The theory is that the sensuous impression will excite a corresponding spiritual mood. The worshippers at a Roman Catholic service spend much of their time in kneeling and repeating to themselves ritual prayers. Their feeling is wrought up cumulatively until the ringing of the sacring bell indicates to them that the miracle of converting material bread and wine into the body and

## In the Father's House

blood of the crucified Saviour has been wrought by the voice and the acts of the celebrant. It is by no means my intention to criticise or sneer at the form of worship practised by some 400 millions of the human race, but it is obvious that the public worship of Roman Catholicism stands altogether apart from the worship of the Protestant Churches, most of all the Evangelical Protestant Churches. The priest stands outside of the congregation, a "star that dwells apart." He knows members of the congregation, perhaps, as a rule better than do the ministers of the Protestant Churches, for he has helped to teach the children and he has received the adults in the privacy of the confessional. The relationship between the members of a Roman Catholic Church and the priest is an intimate relationship, often a combination of affection for the man and awe for the ecclesiastic. What the priest says and does is regarded by his people with infinitely greater respect than are the sayings and doings of the average Protestant minister. He assumes the right to command or to forbid many things which the Protestant minister would not dare to do, and a considerable proportion of his people, though perhaps a declining proportion, regard his commands and prohibitions as of almost divine authority, for he is speaking and acting as an authorised officer

## The Minister in Public Worship

of a Church that claims for itself infallibility in its utterances and inerrability in its acts.

It is when we come to the place of preaching in the service of the Roman Catholic Church that a wide and deep gulf separates that service from the service of the Protestant Churches. Protestant preaching has in it a large element of the persuasive function. It is not for the Roman priest to persuade but to declare the doctrine and the will of the Church. The Roman pulpit is a pulpit dictatorial. The sermon is really an excrescence on the service. Though there have been powerful preachers in the Roman Church, the preaching as a whole of that Church to-day, so far as one is able to judge, is not of a kind to stir much thought or to exercise much moral or spiritual influence on the hearers. The sermons are brief, perfunctory, "common-place" in the original sense of the word. Indeed, the priest who is to preach studies books in which the proper things to be said on most of the subjects he is likely to preach upon are set out in order. He has only to take those "common-places" and to develop them. The less he gets outside the region of the common-places, the less likely is he to be tempted to do dangerous individual thinking which may bring him into collision with the official teaching and traditions of his Church. It is in the

## In the Father's House

Protestant Churches that the sermon has won its way to the position it holds in the service of Public Worship. Protestantism revolted against Rome largely as a protest against the enslavement of reason and the denial of the right of private judgment. The minister claims to exercise sound reason, and his private judgment must accord the same right to his people. This means that he is not to impose his views, or even the views incorporated in the standards of his Church or his congregation, by the exercise of a dictatorial power. He cannot say, "Believe this, or you are a heretic—refuse to believe that, and you are an infidel." He is to convince his people of the truth of his doctrine by legitimate use of reasoning and the arts of persuasion. Further, he is to drive home his messages, whether doctrinal or moral, by the force of his own personality acting on the hearts of his people. To be a Protestant preacher makes a far heavier demand on the head and the heart of the man than do the demands of the pulpit of a *soi disant* Catholic and infallible Church.

### 2. *The Anglican View*

But there are differences even among the Protestant Churches. The minister of an Evangelical Free Church, for example, does not



## The Minister in Public Worship

occupy quite the same position in the pulpit as does the minister of an Anglican Church. The minister of the Anglican Church is usually a far greater stickler for the authority of the Church alike in doctrine and morals—morals being regarded from the point of view of canonical law and Church tradition—than is the minister of an Evangelical Free Church. The Anglican clergyman wants to enforce “Church teaching,” “Church truth,” Church tradition, to generate Church atmosphere. He is an ecclesiastic as well as a preacher—he is the celebrant of a Protestant ritual as well as a pulpit prophet. The Anglican pulpit is not, as a rule, a dictatorial pulpit, though it is often occupied by dictatorial men. It is a teaching pulpit, the teaching taking a far greater place in the clergyman’s conception of the pulpit than it does in the mind of the Evangelical Free Church minister. The Anglican preacher is very anxious to enforce the Church’s theological views and the Church’s formulated moral theology on the congregation. He is enforcing Church truth on the minds of his hearers rather than endeavouring by emotional appeal and intimate contact with the innermost heart of the congregation to re-shape their lives, if their lives need re-shaping. This, of course, is a general view of the characteristic of the Anglican pulpit. There are in that

## In the Father's House

Church many men of true evangelistic temper whose sermons are as glowing in temperature and as searching in their appeal to the conscience and the heart as are the sermons of any ministers of the Evangelical Free Churches, but as a rule the Anglican congregation go to church to come under the influence of a liturgical service hallowed by ancient association and familiar to them from their earliest years. The Liturgy dominates the service of worship in the Anglican Church and undoubtedly has a very powerful effect on those who have been brought up in the atmosphere of liturgical worship. There are members of Evangelical Free Churches who depreciate the Liturgy in a coldly critical way. This is not a charitable way to view the worship of a sister Church. There is something in the human mind to which a fixed order makes a special appeal. There is power in the repetition of prayers and phrases that are sanctified by long familiarity. There are minds impressed by antiquity and general usage. The fact that the prayers and other components of the Anglican Liturgy have fed the devotion of many generations is itself an element of real power. Then, the thought that at the same time on Sunday the same service is being repeated in every parish of our own country and in every part of the Empire and the world where

## The Minister in Public Worship

Anglicans gather together makes a deep emotional appeal. It is not for Evangelical Free Churchmen, who relish and love their own fashions of worship, to be unsympathetic to the worship of either the Anglican or the Roman Catholic Church. All the same, again, the sermon as an element of public worship does undoubtedly count for far less in the Anglican than it does in any Free Church. Short sermons are the demand of the Anglican congregation. The preacher who can conclude within fifteen minutes, unless he is a preacher quite exceptionally gifted with pulpit power, is much preferred to the preacher who needs the time occupied by an ordinary Free Church sermon. Of course, the length of the liturgical part of the service leaves the majority of the congregation fairly well satisfied with what they have had even before the text of the sermon is announced. Many good Anglicans freely confess that the sermon to them comes as a weariness to the flesh, tending to blur and weaken the influence of the Liturgy in which they have been able to take a devout part. It is not likely that the Anglican sermon will ever assume to itself the dominant place that it occupies in the Nonconformist service of worship. Students for the Anglican ministry are, indeed, taught the elements of homiletics and subjected to exercises

## In the Father's House

in preaching, but, all the way through their course of training, it is the ritual part of worship, and the pastoral function of the ministry, on which their attention and interest are principally concentrated.

### 3. *The Evangelical Free Church View*

When we come to the worship of the Evangelical Free Churches we find ourselves at once in a different atmosphere. The Nonconformist minister must hold his congregation by effective preaching, or he fails to hold it at all. The Nonconformist view of the preacher is not that of a dictatorial declarer of what the Church expects its people to receive and believe ; it is not that of a man ordained to teach the Church's views of the things which the Church holds "most surely to be believed" ; it is that of the prophet who must so culture his mind and his heart that he is open at all times to direct inspiration. And yet the prophet is not a man set apart from or above the people. He is one of the people, *primus inter pares*, and yet he is commissioned by the people to lead its thinking and feed its feeling. He is not to think for the people, but to think with them. He is relieved from a secular occupation in order that he may have time to study, to familiarise himself with the

## The Minister in Public Worship

words and spirit of the Bible, to observe the tendencies of his time, to discover the moral and spiritual needs of the people and then to give out what he has gathered, infused with the power of his personality and with his own devotional spirit, to those who sit in the pews.

Preaching is indeed the culmination of the Evangelical Free Church's service of public worship, and there is a distinct danger to the preacher and the people in this fact. The Non-conformist preacher is the "cynosure of all eyes"—he is the one man in the church given liberty to communicate his thought and his feeling to his brother and sister members of the church. It is a most solemn and sacred responsibility which some of the men who have stood highest among the preachers of the Evangelical Free Churches have shrunk from every time they have entered the pulpit. The danger comes to the minister when he finds how easy it is by the use of rhetoric and dramatic devices to win the ears of the people. He is tempted to be a popular preacher ; and the popular preacher has to pay a dangerous price for that lofty eminence. It may mean the losing of his own soul. He is tempted to sacrifice so much to the sermon that the rest of the service shrinks to insignificance. There are preachers of Evangelical Free Churches who seem to be holding themselves in during

## In the Father's House

what are invidiously called the "preliminaries" so that they may release their full power in the sermon. When this is the case, the congregation tends to lose the sense that the service is worship at all. A preacher whose prayers are feeble, wordy, a succession of flowing phrases, does not call out the spirit of prayer in the congregation and does not carry the congregation with him to the foot of the Throne of the Most High. A preacher who gives out hymns in a casual and careless way certainly does not convey to the congregation the feeling that he is leading them in the lifting of their hearts and voices in praise to the Father of human kind and to the crucified Founder of the Christian faith. The preacher who runs through the Scripture lessons as if he were anxious to get them over, failing to bring out the human and divine inspiration, the poetry and the drama of the sacred writings, is belittling the Bible instead of impressing upon the minds and the hearts of the congregation that what he is reading was penned by men whose souls were in living touch with the God for whom they "panted as the hart panteth for the water brooks." I venture to say that cold and callous reading of the Scripture lessons does more to destroy belief in the real inspiration of the Bible than has been done by all the sceptical enemies of the faith and the most



## The Minister in Public Worship

destructive of the advanced critics. No, there should be no "preliminaries" in the worship of an Evangelical Free Church. The service should be a whole, each part knitted into an indissoluble unity. The prayer, the praise, the Scripture lessons, the sermon, even the collection, should be regarded equally as elements of a public and communal act of worship. The danger of the place given to the sermon in Nonconformist worship is very well recognised by devout Nonconformists who sometimes say that it would do them more good if, at the end of the so-called "preliminaries," they might quietly leave and allow the impression of the worship to remain undissipated by what might follow in the preaching.

And yet, where the Nonconformist minister infuses a worshipful spirit into the service from the moment of his entrance into the pulpit, and creates a cumulative worshipful spirit in the congregation, the sermon of such a man will have that prophetic tone which our own age as much as any age which has gone before it needs, for surely we ought to believe that God has not ceased to reveal His mind to men, that the Book of Revelation has not been closed, but that God is still willing to inspire those whose hearts and minds are open to inspiration. The sermon of a preacher who is indeed a prophet

## In the Father's House

will convince the mind, illumine the perplexed conscience and warm the heart of a present-day congregation, and that should be the ideal of every preacher, whether of an Evangelical Free church or of an Anglican church. In the chapters that follow I hope to deal with the various elements of the service of worship, and of the relationship that should subsist between the minister and congregation, in a way that may set both ministers and laymen thinking.

### *4. The View of the Friends*

There is yet a fourth view of the ministry—that is the view of the Friends or Quakers. The Friends in their origin were at the point of extremest reaction from organised ecclesiasticism and organised devotion. They were a Church without a ministry, without sacraments, without ordered and regulated worship. They believed in the inward motion of the Holy Spirit, the inner light, the absolute freedom of the individual soul from all restriction and convention. None the less the Friends met for worship and their worship inevitably took on a form of its own. They met in their Meeting House on the First Day and the service took whatever form the Spirit's leading might prescribe. It was possible that for an hour or more

## The Minister in Public Worship

no word was spoken by any person present, but they claimed to enjoy the most intimate spiritual fellowship with one another and the most intimate collective communion with Christ.

To-day, as in their early days, the Friends assemble themselves together for worship, but there has been a tendency during the last fifty years for their services to take on something from the services of churches that accepted a stated and ordained ministry. Certain Friends are actually set apart for ministry, hymns are sung, Scripture portions are read. Yet even to-day the Friends are greatly on their guard against any suspicion of ecclesiastical authority attaching to their ministry and against their worship getting into any stereotyped form. There is much in ancient association and habit from childhood. The Friends' type of piety is simple, deep, earnest, frank and free. They say that in their meetings for worship they get rich feeding for their souls, vision of the things unseen and eternal, inspiration for practical service, strength for daily living. "The Spirit bloweth where it listeth," and who shall criticise a method of worship which, while rejecting forms, has during the last three centuries nourished the soul life of a people to whom our nation and the world owes much of

## In the Father's House

the noblest and most unselfish service and the maintenance of the absolute ideal of "peace on earth, good will among men?" An English journalist, an historian, become Professor of History in one of the ancient universities of the United States, on a visit to his own country attended a First Day Friends' morning service of worship. He says that not anyone was moved during a whole hour to break the solemn silence but he never felt closer to God, never had his spiritual aspirations more fanned than during that hour. The Friends, during the last quarter of a century or so, have come into much closer touch alike with the Anglican Church and the Evangelical Free Churches in whose National Council notable Friends have taken a leading part. They have been foremost in the formation of Sunday morning Adult Schools and united with the Brotherhood Movement in the compilation of "The Fellowship Hymn Book." It may be that such association will lead to further approximation of the Friends' Meetings for Worship to the services of the Evangelical Free Churches, but whether this be so or not the spiritual riches of our nation would be sadly diminished if the Friends ceased to make their very noble contribution to the common stock.

## CHAPTER II

### IMPLICATIONS OF PUBLIC WORSHIP

WHY do people go to church? It is said sometimes that churchgoing at the present time is a matter of habit and social convention. People, it is affirmed, do not go to church with any serious intention of feeding their souls. It is still not considered quite respectable, in middle-class circles at any rate, to drop churchgoing. With the working classes it would appear that absence from church is no longer regarded as stamping a man or woman with the slightest social stigma. No doubt churchgoing, with the majority of those who keep up the practice, is a matter of mixed motives. Some say they like the singing, others like the preacher, others may go because it helps to pass a morning that otherwise might hang heavy on their hands. An increasing proportion of churchgoers content themselves with the morning or the evening service, contributing to the swelling ranks of the "oncers." Yet even those whose motives are mixed, and are by no means clear to themselves,

## In the Father's House

may be credited with recognising the need of keeping their souls alive, maintaining religious fellowship and recognising the value of the church and its services. There are crises in life when religion, which during sunny hours and happy circumstances falls into the background, suddenly asserts its necessity. When sickness or bereavement comes to the family, when the heart is sorely stricken, when the things that make the normal satisfactions of life suddenly seem valueless, and all that man and circumstances can do to administer comfort fail, then the man or the woman who has taken religion lightly discovers that it is only religion that gives comfort and staying power. Even non-churchgoers would scarcely regard marriage as marriage unless celebrated with the sanction of religion. They would not care for their infants to come into the world without the recognition baptism or church dedication gives to the fact that child-life is dear to the Father of mankind. Certainly it would sharpen the sting of bereavement if their beloved dead were laid in their last earthly resting-place with no words of consolation and hope of resurrection and future reunion. At the back of the minds of non-churchgoers, and still more of churchgoers from force of habit, undoubtedly lie considerations such as these. The church stands in the world as a constant



# Implications of Public Worship

reminder of the things unseen and eternal, of the kinship between man and God, of the reality of the soul and its undying destiny.

## AN AFFIRMATION OF FAITH IN GOD

First, then, let it be said that worship is a devotional affirmation of faith in God. The service of Public Worship is the public testimony of the body of worshippers that they know that God is, that a man can come into relationship with God. In every religion and in all ages men and women have instinctively felt that God is specially near when they assemble together for praise, prayer and solemn acts of acknowledgment of God's being and God's sovereignty. Worship seems to bring man almost within sight and within touch of God. He feels that God is giving special heed to him in the "solemn assembly," that God loves to make His presence felt in the family worship of the church, and that in such family worship the soul of man is open to divine impressions in a way that it is rarely open amid the hustle and bustle of the world. Apart from Public Worship it is very difficult to keep sensitive the feeling of God's nearness. There are men, no doubt, who claim that they can worship God as much in a country walk, in their own home life, or in the reading of the

## In the Father's House

Bible and other books, as if they met together with fellow worshippers within the walls of a church. It may be so, but such a conception of worship is surely a selfish one, and all selfishness thickens the veil between man and God, and makes it more difficult for man to hear the still small voice. It is highly questionable whether a man who finds all the worship he wants in private meditation and private reading long keeps up the habit of private devotion. If he has a real desire to come into touch with God, a desire kindled to a whiter glow in private devotion, then that desire itself will send him to join with others who share the desire in their common approach to the footstool. If, through age, infirmity, remoteness from a church, or other cause, a man is unable to take part in services of Public Worship, then no doubt, if he has kept the religious instinct active, he will find means of worshipping in spite of all contrary circumstances ; but even then, if he can only discover one or two other like-minded men, he will desire to join with those men in common prayer and common praise.

### AN AFFIRMATION OF KINSHIP AND FELLOWSHIP

Public Worship is an affirmation of the kinship and fellowship of religious people. Religion is

## Implications of Public Worship

a social thing ; it is, indeed, the chief and most effective cement of society. If a new community were to spring up, as the warriors of ancient Boeotia sprang up from the earth fully armed, without any knowledge of God, that community without a doubt would very soon invent some sort of a religion and some sort of a God. The experience of the race, as far back as history goes, and even in the remains of times before the dawn of history, shows that man has always felt the necessity of a God and of a religion, and that no community has ever been able to form and constitute itself without having a religion that should bind its members together in a spiritual fellowship. The religion, from the standard of Christianity, may have been poor and imperfect, superstitious and in some of its practices inhumanly cruel, but still a religion it was, and without a religion the community could never have lasted. The religion of Jesus Christ is pre-eminently a social religion, a religion of common worship of a common Father. How can those who say " Our Father, which art in heaven " stand apart from each other and refuse to acknowledge their family relationship in the presence of that Father ? Public Worship, whether it is consciously in the minds of the worshippers or not, is a direct and reiterated affirmation of the family relationship of be-

## In the Father's House

lievers, and the logic of this family relationship and of God's Fatherhood is fellowship.

There is infinite value in this fellowship. During the week men are pursuing their secular ends, competing desperately with one another for the bread that perishes. They are driven in all directions by their different occupations. They come into conflict in business, in politics, in other ways, and are mutually repellent. In Public Worship all the week-day differences and conflicts are forgotten. Employer and employed, Conservative, Liberal and Labour man, professional man, business man and working man—all classes and conditions meet together to recognise that God is the Father of them all and that they all belong to God's great family. The fellowship of all strengthens the individual faith of each. A man fighting his way in the world often loses heart through depression at the sense of failure, or maybe he is in danger of losing his soul by more success than is good for him. He finds in the fellowship of Public Worship a tonic, an encouragement, a demonstration of the reality and the necessity of faith in God and in all that that faith stands for. This fellowship of Public Worship softens the hearts of men and women towards each other. How can they pray together and sing together, hear together the Word of God read,

## Implications of Public Worship

and listen to prophetic deliverances from the pulpit, without an emotional outgoing of their best feeling towards each other? The church, it is sometimes said by critics, is in these days a club, and what brings churchgoers together is the club feeling, the sense of common proprietorship in the building, the denomination, the minister and the services. This is a very shallow view to take. No doubt there is an element of the club feeling. Man is a gregarious animal, a club animal. He delights in associations of all kinds that unite him with other men for a common purpose, whether the purpose be sport, politics, business, or benevolence. When he gets together in church membership or in church congregationship—if I may coin a word—the club feeling, of course, is there, but it is a club feeling refined and infused with a real sanctifying influence. The ordinary club or association is a sectional, monopolistic and more or less selfish affair. The church with its Public Worship transcends all that is sectional and selfish, for the worshippers realise that they are not just a local band of people met for their mutual benefit and for the pursuit of a common object, but that they belong to the Holy Catholic Church throughout All the World, to the Great Host of which “part has crossed the flood, and part is crossing now.” They are a

## In the Father's House

company of a regiment of a division of a Grand Army. The fellowship of worship can never be confined to a mere local and selfish association. It is the greatest, the most catholic, the least selfish fellowship in the whole world.

### PSYCHOLOGY OF THE CROWD

Psychologists of late years have given much study to the psychology of the community, the crowd. The influence of mind upon mind and heart upon heart in Public Worship is perhaps, while the most subtle, the most powerful influence of all. The praise, the prayer, the Scripture-reading, the preaching, all go not merely to feed the devotion of the individual, but to strengthen the fellowship feeling of the congregation. More and more we are coming to recognise that there is not so much truth as was once thought in the statement that the soul of man stands naked and solitary in the presence of God. There is a communal as well as an individual soul. The devotion of the individual helps to feed the devotion of the community, while the devotion of the community intensifies the devotional spirit of the individual. This is why, in cases where the preaching leaves much to be desired, worship is often most solemn and compelling in its influence upon the worshippers.

# Implications of Public Worship

There is a wireless telegraphy of feeling from heart to heart. Public Worship generates an atmosphere, and in that atmosphere thoughts too deep for words and feeling that no plummet can sound come to the minds and the hearts of the worshippers. God loves to be worshipped in the congregation of His children, not because God as Father and Sovereign demands recognition, but because God wants to be at home with His family, and it is in Public Worship that the family realises its relationship to each other and to the common Father.

## AN APPROACHABLE GOD

Public Worship is an affirmation of faith in a God who is approachable. Men and women would not assemble together merely for the fellowship if they did not feel that the fellowship brought them nearer to God and brought God nearer to them. "A light surprises the Christian while he sings." Blind eyes are opened under the influence of bowed heads and bowed hearts during prayer in Public Worship. The world is forgotten and heaven is opened. The hardest-headed man of business, the scientist whose name and fame are known as a great experimentalist and discoverer, the politician who gives and receives the hardest knocks, the working



## In the Father's House

man whose mind during the week is full of his trade and his trade union and the aspirations of labour—all, when they gather with the assembly of believers in Public Worship, forget their business, their science, their politics, their battles for the rights of labour, and feel that there is something compared with which all their gain and their fame and their struggles for a better condition of society sink into comparative insignificance. Man wants a heaven as well as an earth. He feels instinctively that before the "new earth" there must be a "new heaven." The soul with its transcendent interests asserts its supremacy, and he feels that if he neglects the culture of his soul, and loses his soul in consequence, the gain of the whole world to him is but loss. Such thoughts and feelings are at the bottom of the heart and at the back of the mind of all who take part in Public Worship, and the fact that they are there helps and strengthens each other.

### THE CATHOLIC OUTLOOK

I have said that in the Public Worship of a local church there is the sense of the world-fellowship of all believers. There is infinite value in the outlook which this sense gives to the worshippers. There is too much danger in

## Implications of Public Worship

these days of the mind being contracted to the secular and materialistic concerns of the man who is fighting his battle for bread and position in his constricted circle. He is a member of an infinitesimal world, and the tiny world, unless he can find some means of breaking through it, may so hem him in that he is unable to see beyond it. With the contraction of his mind there may come a narrowing of his heart. Public Worship breaks the charmed circle, opens the mind's eyes as "through magic casements on to the foam of perilous seas and faëry lands forlorn." Worship lengthens and broadens the vision and enlarges the heart and mind. The man feels in the fellowship of Public Worship that he is kin not only to those who are worshipping with him there, but to all who worship God and His Christ in every land. The German and the Frenchman and the Russian and the American are his brothers ; the brown man and the yellow man and the black man and the red man are his brothers ; men under every sky and speaking every language are children of the same God and Father of us all. Who shall dare to say that this awakening and intensifying of the sense of the kinship of humankind by Public Worship is not of supreme and incalculable value ? Suppose churches were closed and Public Worship were to cease. Every division

## In the Father's House

that separates men into conflicting factions, parties, classes, schools, nationalities, would acquire a thousandfold more disastrous influence. It would be as if the bands that join men together were suddenly snapped, as if the structure of human society built by the labours of a thousand generations, cemented by the sacrifice and service of the best men in each generation, fell suddenly to pieces, and that the temple of humanity crashed to the ground a shapeless mass of stones and bricks. It would be well if those who, absenting themselves from Public Worship, criticise churches and all religious associations, began to realise the part played by Public Worship in the creation of the sense of the solidarity of humanity. Who could bear to think for half an hour of the state of society in our own country fifty years after all churches had closed, all assembling of English people for Public Worship had ceased? England might be twenty times as prosperous as it is to-day, but it would be a gilded inferno, a land in which lips thirsting for love and companionship were mocked as the lips of Midas of old were mocked by the offer of liquid gold.

## CHAPTER III

### WORSHIP OBJECTIVE AND SUBJECTIVE

THE congregation assembled in the church is met for worship. But what is worship? Worship has a double aspect: it is objective and subjective. The people are met to worship God. The church is "the place where His honour dwelleth." Worship is an act of homage to the King; it is the payment of filial duty to a Father. But does God require such acts of homage and such payment of filial duty? Can He not, as King in His high heaven, be satisfied with the fact of His Sovereignty? Can He not, as Father of the universal human family, content Himself with His mere Fatherhood, without its periodical acknowledgment by His children? As regards the sovereignty, we are certainly not to think of God as a glorified Kaiser or King. Whatever God is and wherever He is, He is not, in spite of what poets and imaginative preachers have said, a sovereign who adorns Himself with the ceremonial trappings of monarchy and expects His liege subjects to approach Him with fear and trembling or with fawning and flattery.

## In the Father's House

Theologians, as well as poets, have perhaps lent to God as King too many of the attributes of earthly royalty. The attributes of earthly royalty are artificial attempts to invest a mere man who, in qualities of mind and heart is just a man among his fellows, with a majesty that will impose on vulgar minds. The earthly king who is best fitted by qualities of mind and heart to rule is least disposed to attach value to the ceremonial trappings. The greatest and wisest kings whom the world has known were men who loved the simple life. No, the Kingship of God is altogether different in kind and quality to earthly kingship, and the worship that is given to Him by any section of His family assembled in the church is of an altogether different order to the attitude shown towards the occupant of an earthly throne. But the answer to the question, "Does God require worship?" has not yet been given. If there is any truth in the Bible, any reality in the religious instinct of humanity, God desires the recognition of His Kingship from His loyal subjects. "Desires" rather than "requires"—not so much homage as glad, grateful and loyal submission to Him manifested in the acts of public worship. He desires the worship because it reiterates and re-emphasises to those who worship the fact of His omnipotence and supremacy. The Sovereignty

## Worship Objective and Subjective

of God is not a majesty to be feared, but a majesty to be loved. We want to know in this world, with its tangle of conflicting interests, its million conflicting selfishnesses and the exercise of brute power by the strong individual and the strong vested interests, that God "rules with a strong hand." Were it not for the assurance of the Sovereignty of an all-powerful Being whom not all the serried ranks of earthly evil powers can resist, how could those who cherish the dream of a Kingdom of God on earth to be established some day maintain their faith? We want to know that God is "the King in the midst of the camp," that it is He who commands the Army and who plans the World Campaign, He who gives the munitions and the provisions for the battles that are to be fought for the weak against the strong. It is faith in the Sovereignty of God that in all ages has nerved the arms of those who have fought against the forces of evil. It is good to come together on the Sunday in the service of Public Worship publicly to praise God and to "acknowledge Him to be the Lord." The assembling together of a company of His Grand Army is an acknowledgment that He is Lord and that "the Lord reigneth." He is the object of the worship, and worship without an object will not long draw together men and women in the assembly of God's House. Let God

## In the Father's House

be etherealised away into a mere vague spiritual influence, a mere "Soul of the Universe," a "something within us not ourselves that makes for righteousness," a feebly conceived and dimly perceived spiritual shadow, and the sinews of worship will be cut. We want to know that God is a personality, a personal force, an overwhelming personal force, who will come in aid to us whenever our weakness calls for reinforcement, and each time that we assemble in Public Worship the consciousness that God is King becomes more vivid and we go away feeling that as we have renewed our pledge of loyalty to Him, so He has renewed His pledge of royalty to us.

### OUR FATHER

Then, again, in the Service of Public Worship God is the object of worship as our Father. We need the consciousness of this Divine Fatherhood in the stress of the world. We are often cast down and in danger of being trodden under foot by those who are stronger than ourselves or who are roughly seeking their own ends regardless of what happens to the weaklings. We often feel that it is no use striving when we are so consistently beaten down. We feel there is no strength in ourselves and there is none who is prepared to uphold us with a stronger arm. Our human affections are slighted and blighted and



## Worship Objective and Subjective

we are forced back upon ourselves and find little resource in our own starved and shrinking heart. We are afflicted with sickness, with bereavement, and it seems as if there was nothing left to live for. We are the slaves of passion, weak in the face of temptation, falling and falling again in spite of all resolutions to resist the downward pull of our animal nature. To whom should we go under such conditions but to the Father who knows us better than we know ourselves, who reads our heart as if it were an open book, to whom "our secret sins are set in the light of His face"? We go to the Service of Public Worship feeling beaten down and baffled at the end of another week, but there we have revived the blessed consciousness that we have a loving Father who tenderly cares for us, who is compassionate, long-suffering and pardoning, who is willing to give us another chance, and if we will throw ourselves fully upon Him will uphold us in every moment of our weakness. Of course, we can get the same renewed assurance of His Fatherhood in private prayer, but somehow in the family worship of the church, when there is the right atmosphere, the assurance comes to us often in a more convincing and comforting way, and we go back to our private prayer with our faith strengthened and with renewed courage to fight our daily battle.

## In the Father's House

The writer of the 73rd Psalm has for all time typified the man who seeks and needs the assurance of the Fatherhood of God that comes in the Service of Public Worship. Things had gone wrong with him and his faith was failing in the midst of a naughty world :—

“ But as for me, my feet were almost gone ; my steps had well nigh slipped.

“ For I was envious at the foolish, when I saw the prosperity of the wicked. . . .

“ Verily I have cleansed my heart in vain, and washed my hands in innocency.

“ For all the day long have I been plagued, and chastened every morning.

“ If I say, I will speak thus ; behold I should offend against the generation of Thy children.

“ When I thought to know this, it was too painful for me ;

“ Until I went into the sanctuary of God ; then understood I their end.”

### THE PAYMENT OF FILIAL DUTY

Again, in the Service of Public Worship we pay our filial duty as children to the Father who careth for us and provides for all our necessities. During the week in the world the world is too much with us ; we are absorbed in our daily occupation, winning the bread that perisheth, fighting our way upward in the struggle for

## Worship Objective and Subjective

existence and the struggle for position, "getting and spending we lay waste our powers." Money blinds us to the fact that every good and perfect gift comes to us from God. Our money is hard earned and we spend it for value received: we get what we have paid for, thanks only to our own industry and earning power. The danger is that we may not be able to see beyond the earning and spending of money, that we may fail to realise that it is not the baker who provides us with bread, not the tailor who clothes us, not the butcher who provides us with meat, not the builder to whom we owe the house we live in, but that everything—bread and meat and clothes and house, all the comforts and conveniences and luxuries of life—are the direct gifts of God. It needs the far-seeing eye of faith to get beyond the mediate agencies to Him who is the Giver of all, who is constantly showering upon us with bountiful hands all the materials for earthly living and earthly comfort. We go to the Service of Public Worship and, "the world forgetting," we find ourselves in the presence of our Father, and we acknowledge that to Him we owe everything, and we thank Him for everything that He gives. God, then, is the object of public worship as the Sovereign and Father of each and all, the Father who loves to be with His family and who, though He joys to

## In the Father's House

feed and clothe us, and asks us for no payment ; yet it is His due that, receiving His gifts, we should not forget the Giver and should testify our gratitude for all He has done for us.

### THE SUBJECTIVE ELEMENT

We come to the subjective element in Public Worship. In the secret chamber a man or woman meets face to face with God and is able to speak in the intimacy of that face to face conversation the deepest needs and the most secret thoughts and wishes of the heart. And yet Public Worship gives something which is lacking in the intimate devotion of private worship. Fellowship strengthens faith. There is a psychology of fellowship. A congregation is an electric battery of many cells, each cell generating power contributory to the cumulative power of the fellowship. When worshippers praise together and pray together the praise has a wonderfully uplifting power and the community of prayer seems to bring God into the very midst of the assembly. The burdens of the mind, the oppression of the heart, the materialism and unconscious agnosticism of the week, which seize more or less upon every one of us while immersed in the business of the week, are rolled away. There is something in the mere

## Worship Objective and Subjective

sight and sound of a congregation upstanding in the singing of a hymn, which itself is the outpouring of an inspired heart, that lifts us heavenward. There is something in the bowed heads of the congregation during prayer, in the motionless bodies and the silence of all, while the leader of the devotions draws out the heart's deepest feeling and makes the ears acutely sensitive to the voice of the Father responding to the petitions. That is a withered soul which during the praise and the prayer of the congregation at Public Worship is not moved, and in which the desire is not renewed and intensified to live nearer to the ideal life of a spiritual man.

### CHRIST IN PUBLIC WORSHIP

In the Christian Service of Public Worship there is always the visualisation, so to speak, of God in the person of "the Word who became flesh and dwelt among us." It is not my intention to enter into theological discussion as to the relationship between the Father and the Son, how that relationship may be defined in terms of the intellect. That relationship is felt with compelling power by every heart in the congregation that has any spiritual sense at all. In the Person of Christ we feel that God is brought very near to us. He who stretched out the

## In the Father's House

heavens and holds the seas in the hollow of His hand, who laid the foundations of the mountains and shakes them with His earthquakes, He who flashes the lightning and rolls the thunder, is presented to us by and in the person of Jesus Christ as the human-hearted Father who takes an interest in our every doing and by whom every hair of our head is numbered. The subjective feeling of the actual presence of Christ in the midst of the congregation at Public Worship is one of the richest, the most precious and the most powerful elements of the worship. We feel in the service of the sanctuary that Jesus is not merely an historical figure who walked the sacred fields beside the Syrian sea in ages long ago, but that He is with us to-day. We offer our supplications to God "in His Name" and "for His sake"; in our hymns we recall the incidents of His earthly life, the features of His personality; we invoke Him as our Friend, our Brother, our Saviour, our Intercessor. The subjective consciousness of the presence with us of Jesus and His sympathy with us in our worship of the God and Father of mankind is the peculiar characteristic of Christian worship; it is **what** gives to Christian worship its universal and overwhelming power wherever Christian worship is carried on. The weak in body, the downcast in spirit, the sick and sore of heart,

## Worship Objective and Subjective

the tempted and fallen, in the Service of Public Worship instinctively feel that Jesus is there willing to take them by the hand, waiting to whisper words of comfort into their ears, giving them cheering words, telling them He will be with them during the days of the coming week and through the years of their earthly life. They feel that He loves to be where the "two or three" or the hundreds or thousands are gathered together, and that He makes Himself manifest in the Service of Public Worship as He made Himself manifest to the hundred and twenty in the upper room at Jerusalem. Those who absent themselves from Public Worship, and think they can maintain and cultivate a spiritual life without it, little realise how much they miss in missing this consciousness of the presence of Jesus Christ in the midst of His people.

Objective and subjective public worship are so subtly and indissolubly blended that it were vain to attempt to separate them. Attempts have indeed been made to effect the separation and to gather congregations for purely subjective worship, eliminating the objectivity of God and the objectivity of any manifestation of God in a divine-human personality. Humanity, however, is not built in that way; it needs objects of worship to feel out towards and to cling to. It is objects of worship that maintain faith and give



## In the Father's House

to faith staying power. A mere atmospheric spirituality without distinct and definite objects of worship is simply "morality touched with emotion," morality given a little æsthetic colour. The human heart cannot sustain itself upon such ethereal food. It craves for objects of worship, and in God as King and Father, and in Christ as the manifestation of God in a human personality, it finds the objects, and, finding the objects, the subjective worship becomes rich and satisfying, and so nourishes the roots of the spiritual life that the "fruits of the Spirit" are borne abundantly.

## CHAPTER IV

### INFLUENCES AGAINST PUBLIC WORSHIP

THE age in which we live is pre-eminently, from the religious point of view, an age of action rather than contemplation. Life in every department has been speeded up. Everything is done in a great rush. Time and labour-saving machines, instead of reducing the bulk of labour and making labour more leisurely, seem inevitably to increase the tension. Along with the speeding up of industry and business, there has been a concomitant increase of the appetite for recreation, amusement, distraction from the drudgery, the rush and the worry of the working life. The two things go together. Men who are exhausted physically and mentally by the work of the day are little disposed to devote their evenings to mental activity or to spiritual contemplation. They want their minds to be occupied by something light and pleasant, that will draw their thinking away from work and worry. This mental condition during the week certainly does not predispose to the mood of worship on the Sunday. Unless Sunday gets into every

## In the Father's House

day, it is likely in time to come to be regarded as an alien day, something lying outside the ordinary course of life. In former days, when life was lived at a more leisurely pace, people were much more disposed to think, and to think about religion. They read the Bible, they read commentaries of the Matthew Henry and Scott type, they read theology put into language that the people could understand. They read religious biographies, histories of religion and of missionary and Christian philanthropic movements, and they read books of devotion expressly designed for the feeding of the spiritual life.

### SCIENCE AND DEVOTION

Then the age prides itself on being a scientific age. It is an age of questioning. Old beliefs have got to justify themselves at the tribunal of modern thought. The spirit of the age is distinctly sceptical. Now, be it granted that science has come, and come to stay, and that science truly so-called is a revelation of God's working in the laws of Nature, it remains that the new wine of science has had an intoxicating and disturbing effect on the modern mind, and has exercised a distinctly injurious influence in regard to the mood in which worship becomes a grateful and strengthening practice. It is not

## Influences Against Public Worship

so much science that is to blame, but the mischief has been done by the really unscientific claims of certain scientific men to dogmatise dictatorially about matters of faith. Science has done its utmost to conceal the Creator behind His works and His laws. It necessarily deals with material phenomena, and not with spiritual realities and first causes. It has often relegated God to a place outside His own creation. A Creator has to be postulated as a necessity of thought, to account for the existence of the material universe and for the forces at work in that universe ; but once matter and force were in being, the scientists of the past generation had no further use for the " unknowable " Creator. He had made the machine and set it going, and the machine would keep on going till it wore itself out, without any further interference on His part. It was unscientific to suppose that miracles could happen, that prayer could be answered, that the Creator of " a million million suns," each with its circling planets, could take a personal interest in an insignificant individual who appeared for a flash of time on a speck of cosmic dust in the universe, and almost at the moment of his appearance returned to the dust out of which he came. Such views might have been consciously held and advocated by few scientific thinkers ;

## In the Father's House

but unconsciously they created an atmosphere breathed by millions, an atmosphere that was fatal to religious life, and was fatal necessarily to the authority of the preacher as the interpreter of the will of a God who was no longer regarded as troubling Himself about His creatures.

### THE HIGHER CRITICISM

The Higher Criticism of the Bible, inevitable though it was, incidentally had the effect of diminishing the authority of the preacher and cooling the atmosphere of devotion. We know to-day that honest Bible criticism places the authority of the Bible on a firmer footing than ever by relieving the moral and logical difficulties which were inseparable from the old view of verbal and literal inspiration, and the absolute inerrancy of every statement of every Bible writer. Unhappily, even to-day, the truth about Bible criticism is known to a comparatively few real students. One who mixes largely among all classes, if he can entice people into conversation about the Bible, soon learns that there is a wide-spread popular view that the higher critics have discovered the Bible to be a book so unreliable that it can no longer claim the authority of a divine revelation. These

## Influences Against Public Worship

people have read neither the writings of the higher critics nor the Bible itself; but the feeling at the back of their minds is that, with the disappearance of the old view of the direct dictation of the Bible, by a Divine Dictator to passive dictatees, has disappeared the authority of the preacher and the obligation and need of the people to sit under the ministrations of the pulpit.

### THE LACK OF REPOSE

The multiplication of the interests of life, the rush and whirl of the mechanism of modern society, have destroyed the ancient repose in which it was possible to turn attention to serious things and quietly meditate upon them. Few to-day give themselves time to think. In fact, one of the most alarming characteristics of our time is the development of a perfect horror of thinking on the part of the average man and woman. Halfpenny newspapers, cheap magazines, novels, amusements, recreations and hobbies of every kind, so-called social duties—with such things every quarter of an hour is taken up, and there is nothing that the modern man or woman dislikes more than being left for the briefest space alone with nothing to pass the time away. It is questionable if our preachers have realised the extent to which thinking

## In the Father's House

seriously about anything at all has gone out of fashion. The newspaper, which used to supply some food for thought and give some stimulation to thinking, has abdicated that function, and now aims only at amusing its readers with paragraphs, smartly-written articles of a merely entertaining character, and highly-spiced tit-bits. Novelists, whose books sell by the fifty thousand, pose as the guides and philosophers of the nation on matters of religion, ethics and politics, their only serious rivals the dramatists, and they are accepted at their own valuation by their readers. The most popular of these novelists and dramatists, in shallow but captivating fashion, do their utmost to increase the prejudice against churches and preachers, and there can be no doubt that they do much to confirm and increase the popular objection to church-going and sermon-hearing.

### THE TURN OF THE TIDE

There is no reason for the pulpit to despair. There are signs that the critical period through which it has been passing is coming to its close, and that the nation is rediscovering that it cannot dispense with the power of the pulpit and the Service of Public Worship, as a dominant factor in the national life. The question is, Will the pulpit adapt itself to the changed condi-



## Influences Against Public Worship

tions of a changed age, and fit itself to be generally accepted as the most moralising factor in the nation's life? If, during the last generation or so, there has been an increasing alienation of the people from the churches, the fault has not been wholly on the side of the people, or, to put it another way, the atmosphere of the world has got into the churches, and even into the pulpit. The note sounded from the pulpits has been less resonant, less triumphant, less clear, than in former days. The atmosphere of the world usually does get into the churches. The atmosphere of early eighteenth century rationalism got into the churches and destroyed the power of the pulpit. But in the eighteenth century, the Evangelical Revival changed the atmosphere of the churches, and the churches' changed atmosphere soon changed the moral atmosphere of the nation. History may repeat itself in the twentieth century, and there are welcome signs that it is already beginning to repeat itself. Within the last few years we have seen a notable change in the attitude of the foremost men of science towards religion. Religion is no longer put out of court as an antiquated tradition, but it is spoken of in terms of increasing respect by men of the first rank in science as a power that is working side by side with science in the enlightenment of the human understanding and

## In the Father's House

the improvement of social conditions. The leaders of science who, a quarter of a century ago, intoxicated by the new wine of evolution and the amazing triumphs of scientific discovery, recognised no possibility of knowledge outside the limits of the physical and the material, are coming to see more and more that beyond these limits there lie vast territories of the spiritual, which only the spiritual man with spiritual faculties can explore. It is true that the country has been flooded with the cheap publications of the Rationalist Press, and that these publications have been largely read and discussed by men untrained either to scientific or to religious thinking, and they have for the time increased the hostility of the masses of men to the churches and to religion itself. There is no reason, however, for excessive alarm on this account. Most of these rationalist publications are the writings of men who lived in an age out of which we are passing, and one who takes the trouble to study these sixpenny brochures is amused to find out how hopelessly antiquated, how shallow, how easily answered, their destructive arguments are in the light of the thought of to-day. Happily those arguments are being answered, and in a few years there will be nothing left of the rationalist high tide but the mud it has deposited in its recession.

# Influences Against Public Worship

## DECLINE OF FAMILY WORSHIP

The decline of the once universal practice of family worship in Christian homes has had a very serious influence on the attitude of the younger generation towards Public Worship. There is a close connection between the home and the sanctuary—they should act and react upon each other. If the spiritual temperature of the Church is low, and the inspiration of the pulpit feeble, the members of the Church and congregation suffer in their individual and their home life. On the other hand, if the atmosphere of the home is entirely secular and frivolous, if religion counts for little or nothing during the days of the working week, if the whole time and thought of the family are divided between business and pleasure, what can be expected of the members of the family when they take their places in the pew on Sunday morning? In former days the family altar was a sacred institution in every church-going home. A home would scarcely have been considered a Christian home without the family altar. The spirit of the age, the economic and social conditions of our time, make it increasingly difficult to maintain the family altar, even if there were the will. One often finds in the homes of old church members that family worship has been given

## In the Father's House

up with great reluctance, because the younger members of the family somehow or other find it an anomaly in the present age and do not fit themselves into the custom. Sometimes there is the reading of a lesson and the offering of a prayer in the home on the Sunday, but that is all, and that certainly does not go far to get the members of the family into the mood for public worship.

### RETICENCE IN THE PULPIT

It may be that many preachers who, after all, are themselves in the world and are influenced by the world's atmosphere, have yielded overmuch to the spirit of the age, finding that the congregation as a whole is not seriously and intensely interested in the things of faith, and that the devotional temper becomes more and more attenuated. They preach sermons calculated rather to please and pass twenty minutes or half-an-hour or so without it seeming too irksome, rather than deliver their souls of prophetic messages which have come to them when their hearts have been stirred by their personal intimate communion with God. The reticence of the modern pulpit with regard to the deep things of faith and the sacred intimacies of Christian experience is one of the chief causes of the spiritual ineffectiveness of modern preaching.

## Influences Against Public Worship

It is for the preacher not to yield to the spirit of the age, to resist it and overcome it. He is to oppose to it the spirit of the Gospel, the spirit of Paul's "for me to live is Christ." He is to infuse into the atmosphere of the age the oxygen drawn from the upper air of the "heavenlies," which will purify that atmosphere of all the germs that feed upon and deteriorate the spiritual life. The preacher must not be afraid of the "intellectuals" of a sceptical culture, of the "thoughtful young men," or older men who profess a far deeper interest in the problems of criticism and theology than in the vital forces that go to the making of the "new creation"; he must spend himself brain and heart and soul in forcing home the realities of religion, the sense of personal responsibility, the most sacred things concerning the life, death and continuing activity of the risen and living Christ, on the hearts and minds of His people. So doing, he will win the gratitude, the confidence and the affection of his people, who after all have the human heart, and the human heart in every age is hungry for God. It is easy to touch lightly and interestingly on subjects that lie in the circumference rather than in the centre of the Gospel. The first duty of the preacher, however, is not to interest and please the congregation, though if while discharging his first duty he can interest and please the congre-

## In the Father's House

gation so much the better. The preacher's first duty is to press home upon his hearers what John Bunyan called "the greatness of the soul, and the unspeakableness of the loss thereof." He must not be so exquisitely sensitive himself, or be so afraid of irritating the morbidly sensitive nerves of his highly-strung congregation, as to fear to bring that congregation at times to Calvary and make them kneel at the foot of the Cross, watching with streaming eyes the bleeding Figure of Him who "bare our sins in His own body on the tree." Calvary is the motive power of all strenuous service and joyful sacrifice. It should be always at the centre of Christian worship. The worship that gets out of sight of Calvary has little power upon worshippers even in the church, and still less upon those worshippers when they go back to their homes and into the world.

The influences against Public Worship are many and serious, but the deep and permanent needs of the human heart are the preacher's assets that never depreciate. Let his own devotional life minister to the devotional spirit of his congregation, and the public worship of that congregation will become ever a more real, blessed and helpful thing, infusing itself into their lives, not only on Sunday, but on every day of the week.

## CHAPTER V

### PRAYER IN PUBLIC WORSHIP

WHEN we come to the place of prayer in Public Worship, we arrive at what most occupants of the pulpit confess to be the part of the service that causes them the gravest concern. Prayer is the most sacred element in Public Worship. It is the entering within the veil when the preacher takes the congregation with him into the immediate presence of the invisible and yet present Father. No wonder that many of the most saintly and devout ministers shrink when they come to the prayer. If in the prayer they fail to carry the congregation with them, there is weakness throughout the whole service. The problem is, how to pray so that all the while the congregation are silently and intensely uniting in the prayer. The minister at prayer is a high priest offering to the God and Father of every individual in the congregation, and of the congregation as a whole, petitions for the gifts and the help that they most deeply need. There may be many who have come to the church without the slightest sense that they need any-



## In the Father's House

thing from God at all. Their need is the deepest, and the responsibility of the minister with regard to them is the heaviest. Worshippers who are cold and indifferent at prayer-time have lost the sense of God, and that sense has to be revived in their hearts. How shall the minister in public prayer rekindle on the cold altar of their hearts a new flame out of the dead embers of a vanished devotion? He must be very tender, very earnest, very sincere, very simple, very homely in the language he uses. Here, however, is where public prayer commonly fails. It lacks warmth, simplicity, homeliness. To many worshippers in non-liturgical churches the pulpit prayers are a continual grievance. The minister wants to pray, wants to carry the congregation with him, uses what he considers the most appropriate phrases, and yet somehow he is not the high priest who can take the congregation within the veil. Pulpit prayers often lack definiteness, directness. The minister often attempts to cover too much ground; a prayer, like a sermon, gains little when the interest, shall I say?—though interest is a most unsuitable word—is distributed over too many subjects or ideas. The prayer, especially the “long prayer” of the minister of a non-liturgical church, often errs by the multiplicity of its petitions. This multiplicity almost inevitably involves the mechanical

## Prayer in Public Worship

repetition of familiar phrases. Far better, instead of attempting to drag everybody and everything into the prayer, to limit the petitions to special classes and needs, dwelling sufficiently upon the classes and needs selected to enable the minister to infuse deep, sincere feeling into each petition. It is almost impossible to maintain intensity and sincerity of feeling when the preacher feels he is called upon to pray for everybody and everything. He will not pray as the high priest of the congregation of believers in the service unless he has maintained the temperature of his own devotional life, and been at home in the sacred presence of the God Father in the quietness of his own chamber and in the sweet intimacies of his family life. That pulpit prayer is most likely to stir and carry with it the wave of the devout feeling of the congregation which regards the congregation as an enlarged family. The minister should be sufficiently intimate with the members of the congregation to have sympathetic understanding of their characters, their temperaments, their various needs. There will be some who have come to the church in a state of cold-blooded indifference to the things of the spirit and their eternal interests, in comparison with which the secular interests of life shrink into insignificant irrelevancies. The preacher will bear that class in mind and on his

## In the Father's House

heart, and will present it before the throne of the Father who wants all His children to love Him with pure heart fervently, not so much for the sake of their homage to Him as God, and the recognition of their filial piety to Him as Father, but for their own sake. That class must be made to feel that their state of indifference to the concerns of the soul and their eternal interests is a state of continual loss of power and happiness, as well as a state of dreadful danger. The heart that is cold towards God is the heart that will shrivel and harden ; the heart that is warm towards God is the heart that keeps its tenderness in all human relationships. The minister may do more in prayer to revive the devotion and restore the heart health of this class of people than he will do by the most powerful preaching ; but if his prayer is cold because it is too distributive, the prayer will intensify the dangerous condition of cold-blooded indifference.

Then there are sure to be in the congregation men and women whose hearts are heavy and sore. There will be those who in their business affairs have encountered failure. They are disappointed, depressed, despondent, overclouded. Their minds are full of worries, and they know not where to look for deliverance. The minister in public prayer will have these people heavily

## Prayer in Public Worship

upon his heart. His warmest sympathy will be with them in their trouble. He will carry them and their trouble into the Presence, and if he succeeds in doing this he will bring balm to their bruised hearts and cheer and hope into their worried minds. They will be made to feel, while their heads are bowed and their eyes closed during the moments of prayer, that after all they are in this world not only to make a living, but to make a life ; and it may be borne upon them that He who doeth all things well, who chasteneth those whom He loveth, is subjecting them to sharp, painful discipline in the secular concerns of their life in order that He may make their life a greater success from the point of view of heaven and the eternal future.

There will be in the congregation those who have sorrow in their home life, sickness, bereavement. It may be the pain, sharper than of a serpent's tooth, of an ungrateful or disobedient child. There will be some whose affection has been slighted and their heart blighted, who have found falsehood in those supposed to be friends, and their faith in human kindness and honour and truth has almost disappeared. All these, though he may not directly mention the types, will be in the congregation, and the preacher has to carry them within the veil, to kneel with them at the footstool of the Father, and ask Him

## In the Father's House

to speak a word of comfort, consolation and cheer.

Then, again, there will be in the congregation those who have been sorely beset by temptation and have fallen or are in danger of falling. Their passions are strong, their will is weak. In the pursuit of gain they have not taken account of the means. They have been unjust, dishonest within the law. They have not done to others in their employment, or with whom they have had business dealings, what they would wish others should do to them. There may be men and women who are bond slaves to avarice and meanness. Gold is their god, and the gathering of gold is the absorbing interest of their life. The rust of gold has eaten into their souls. These people are hard cases, and yet the very fact that they are present at Public Worship in the House of God shows that they are not hopeless cases. In pulpit prayer, if the minister is a "high priest after the order of Melchizedek," these people's eyes will be opened to the fact that in the pursuit of the treasure of earth they are casting away the treasure of heaven. Often the scales of self-deception have fallen from the eyes of worshippers in public prayer. Their private prayer has become meagre, formal, mechanical, and in their private prayer they never get near to God, but in the Lord's House on the Lord's

## Prayer in Public Worship

Day, with a minister of Christ, a minister-priest and prophet of the Most High God, leading them to the mercy seat and praying for them at the mercy seat, they may be led, they often have been led to pray with the minister and say, "God be merciful to me a sinner."

### THE ELEMENT OF CONFESSION

Certain elements of prayer do not as a rule enter proportionately into the extemporary prayer of the Free Churches. There is, for instance, the element of confession. In the Anglican Liturgy the General Confession is an imperative part of the service. The congregation, as part of God's great family bowed before the Father, acknowledges its shortcomings, both of commission and omission. This is salutary discipline. It is well to be reminded that God requires us to maintain a Christian character, a Christian heart; not only to do our duty, but to show a right temper in our relations with our brother men. If the General Confession is repeated in a devout spirit, with full consciousness of the significance of the sentences, men in every walk of life will be reminded of how much or how little they have justified their Christian profession in the activities of their daily life. In business, in wage-earning, in a profession, in

## In the Father's House

politics, the worshipper uniting in the General Confession should ask himself how much he has done that he ought not to have done, and how much he has left undone that he ought to have done. The danger is to be self-satisfied, to regard conformity to the ordinances of religion, church attendance, a moderate amount of giving to religious or charitable purposes, external recognition of religion in the household, as enough to justify the claim to be a disciple of Christ and a child of God. In the General Confession, from the King and Queen down to the farm labourer and the street-sweeper, all are reminded of their Christian obligation to the Father in heaven, of their loyalty to the Christ whose servants they profess to be, of their duties to their fellow-men. There are none so exalted as to be exempt from fulfilment of the law of Christ. There are none so lowly that they cannot in the humblest sphere manifest the Christian virtues and the Christian graces. We ought, of course, to confess our manifold shortcomings in our private devotion, but private devotion in these crowded days is often short and perfunctory, the rattling through of a prayer or two as a mere formality of religious habit. Protestantism for the most part has got rid of the practice of auricular confession to the priest. That practice lent itself to many abuses, and not



## Prayer in Public Worship

every ordained minister is fitted to receive private confessions and to advise the penitent. But though such individual confession has been done away with, the value of confession before Almighty God of falling short of the standard of Christian living needs to be enforced as much in this age as in any age of the Christian Church. The General Confession, though its language is ancient, and though it might well be supplemented—if supplementing would not seem almost like sacrilege—at least recognises the duty of appearing before God stripped of the cloak of satisfaction with ourselves, of the self-righteous belief that we are everything we ought to be, which is a most dangerous belief leading easily to pharisaism. Some Nonconformist churches have taken the General Confession into their services, and when the people have got used to it, it does add unmistakably to the devotional atmosphere of the service. But quite apart from the General Confession, the minister in prayer should at least sometimes make himself the mouthpiece of the congregation. He should voice the feeling of the contrite heart. In these days the social consciousness of the Church is becoming more acute. The Church is beginning to realise that there is a social gospel which Christian people should collectively as well as individually put into practice. It is often

## In the Father's House

recognised on public platforms, in sermons and in published articles and books, that the Church as a whole has erred and strayed from the right way in its relation to social morals and national righteousness. It is the Church's business to hold up the lamp of Christian ethics in the midst of a society still largely pagan in its actual practice. The minister in public prayer can do perhaps more than even in his sermons to awaken in the hearts of the congregation the sense of Christian social responsibility for dealing with the ills that modern society is heir to. In prayer the hearts of the worshippers are tender ; the conscience may be touched and quickened in prayer much more readily than by the argument and appeal of preaching. Let the minister, then, include in the prayer confession of the social shortcomings of the congregation as well as confession of the individual sins of omission and commission.

### THE ELEMENT OF PENITENCE

Following upon confession as an element in prayer comes penitence. A real sorrow for wrongdoing is the first step towards amendment. Confession does not clear the slate of the past only to begin covering the slate with a new account to be wiped off in the near future in a

## Prayer in Public Worship

similar way. The minister should voice the feeling of the penitential congregation. That penitence should be the acknowledgment that all wrong done to man is sin against God. "Against Thee, Thee only, have I sinned and done this evil in Thy sight," said David in the greatest of the penitential psalms. That note of penitence expressed by the minister in prayer, articulating the feeling that should be excited in the hearts of the congregation, will have a solemnising effect upon the minds of the worshippers, who will go forth from the service with their sense of moral responsibility, alike towards God and man, quickened.

### THE ELEMENT OF SUBMISSION

Then in public prayer the element of submission to God's will should enter. This, in the Lord's own pattern prayer, is placed at the very beginning. "Thy will be done!" Jesus in the Gethsemane Garden submitted Himself absolutely to the will of the Father. "If it be possible, let this cup pass from Me. Nevertheless, not My will but Thine be done." The greatest struggle within ourselves is when we try to quiet our own rebellious will. We want our will and our way in all things. Often in our prayers we show our selfishness by praying that

## In the Father's House

God will give us our way and our will, and when He denies us we have a grudge against Him. Surely the Christian position is to study what is God's will. If His will remains obscure, if we cannot penetrate through the gloom to the light, and to a clear revelation of His will, even then surely the thing for us to do is to submit ourselves and to say, "He doeth all things well." Much of the scepticism with regard to prayer and its answer is due to forgetting that the primary thing, after all, in prayer is to leave ourselves in the hands of the all-wise and all-loving Father, to do with us and for us what He thinks best. It has been said that God sometimes punishes us by answering our prayers. Perhaps the disciples had some glimmer of this when they said to Jesus, "Lord, teach us how to pray." It is the men and the women who have learned how to place themselves with childlike trustfulness in the hands of the Father who will feel beneath them the Everlasting Arms. No greater blessing can come to us from God than the consciousness that He careth for us, and that even the sorrows, bereavements, and disappointments of life may be only that chastening which He gives to those He loves and gives to them because He loves them. The minister in public prayer should sometimes very tenderly, on behalf of the congregation, place the congrega-

## Prayer in Public Worship

tion before the Father in the mood of perfect submission to His will. Some may call this mysticism, quietism, and what not, but the more we meditate upon God, the more we learn of the warmth and the largeness of His fatherly heart, the more we recognise our own limitation of knowledge and shortness of sight, the more shall we feel that waiting patiently upon Him, trusting in Him, and leaving ourselves and all our concerns in His hands are the best we can do.

## CHAPTER VI

### PRAISE IN PUBLIC WORSHIP

PUBLIC Worship without the element of Praise is inconceivable. In every religion Praise has played a leading part in the worship. Sometimes it has almost monopolised the worship. The Bible is largely a Book of Praise. In hours of despondency the elect souls of Israel poured out their hearts before Jehovah, and, as many of the Psalms show us, the clouds disappeared and the sun of hope and courage burst through. The worship of the Old Testament was divided between sacrifice and praise. We have in the Book of Psalms the Book of the Praises of Israel, and for 2,500 years or more the pious Hebrews, and for nineteen centuries pious Christians, have found in the Praises of Israel the fitting expression of their own devotional aspirations and ascriptions to the majesty and might of the God and Father of mankind.

In the service of Public Worship, Praise is certainly the most popular element. For one thing, it is the part of the service in which all can join. The man or woman, worried with the

## Praise in Public Worship

work of the week, at the singing of the first hymn on Sunday morning, finds immediate and conscious relief and is attuned to the mood of worship. The cynic may smile at the singing of hymns, and criticise the hymns that are sung, but there is a wisdom in the hearts of the praise-ful worshippers that is deeper than all the wisdom of the cynical critic.

### THE PSYCHOLOGY OF PRAISE

What is the psychology of Praise ? Why do people, most of whom are not musical, and would never dream of singing individually, sing with such fervency of heart in the service of the sanctuary ? The heart's deepest emotions cannot be expressed in words. Words are cold, formal, limited in their capacity, essentially prosaic, and of the earth earthy. The poet, by the skilful use of metres and rhymes, and the choice of the most euphonious words in cunning collocation, may succeed in clothing in language lovely thoughts and fairy-like fancies, and in touching the emotions of his readers, but even a Milton, a Keats, or a Shelley, at their deepest inspiration, can only faintly suggest the things they feel. They touch the emotions of their readers, not so much by what they say, as by what they suggest, and the sound of the poetry has much to do with



## In the Father's House

its power of suggestion. If anyone doubts it, let him read a prose paraphrase of some passage of noble verse, and he will discover how the words, robbed of their music, are no longer capable of firing the mind, and sending the soul on expeditions into the infinite. It is where words fail, where poetry fails, that music begins its mission, making itself the vehicle of every shade of feeling from the wildest joy to heart-breaking despair. How it does this is a disputed point with musical æsthetes, but it is pretty generally agreed that the musical imitation of the spontaneous expressions of emotion has a great deal to do with it. If we are in a foreign country, and do not know the language, we can tell, by listening to the cadences and intonations of the speakers, whether their talk is cheerful or sad, and it is exactly so in music. Nobody could mistake the triumphant march swing of "Onward, Christian Soldiers," or the pleading pathos of "Art Thou Weary?" though he had never heard either tune before, and was ignorant of the words. The rhythm, rate of movement, harmony, melodic intervals, key (major or minor), and the varying loudness or softness of music all express definite or indefinite emotion, and have the power of exciting answering emotion in the listener. But here we are dealing with singers rather than listeners, and the

## Praise in Public Worship

thesis is that the singer pours into an appropriate tune a wealth of feeling that could not possibly be put into words, and, in doing so, he finds a joy or comfort that is the direct consequent of the emotional outpouring.

Adam and Eve, in "Paradise Lost," sing in the garden morning and evening praises to their Creator. Adam calls on all things living, and even on things inanimate, to join with them in their hymn, from the angels who

"Behold Him, and with songs  
And choral symphonies, day without night,  
Circle His throne rejoicing,"

to the

"Birds

That sing, up to heaven's gate ascend,  
Bear on your wings and in your notes His praise ;  
Ye that in waters glide, and ye that walk  
The earth, and stately tread, and lowly creep ;  
Witness if I be silent, morn or even,  
To hill or valley, fountain or fresh shade,  
Made vocal by my song, and taught His praise."

The sublimest of English poets, in one of his sublimest strains, represents the angels, called on to adore the Son, as casting down

"Their crowns inwove with amarant and gold ;  
Immortal amarant, and flowers which once  
In Paradise, fast by the tree of life,  
Began to bloom. . . .

## In the Father's House

Then, crown'd again, their golden harps they took,  
Harps ever tuned, that glittering by the side  
Like quivers hung, and with preamble sweet  
Of charming symphony they introduce  
The sacred song, and waken raptures high :  
No voice exempt, no voice but well could join  
Melodious part, such concord is in heaven."

No doubt Milton had in mind the scenes of angelic rapture depicted by John in the Apocalypse.

Whatever may have been the case with Adam and Eve, it is certain that their descendants, of every tribe and nation, when they have arrived at a conception of any spiritual state, and any Divine Being whatsoever, have taken to vocal and instrumental music as a means of worship. The music, as that of certain African tribes, the natives of the South Sea Islands, and the Chinese, may, to civilised ears, be ear-piercing enough, but it is music to those who use it, and it has the power of producing that mystic spiritual exaltation by its emotional influence which is the peculiar mission of music in its relation to religion.

What is that mysterious suggestive power of music that is felt by nearly everyone, whether they possess any technical knowledge of music or not? The farm-labourer and the maid-servant, the rough fisherman and the bricklayer,

## Praise in Public Worship

the prosaic grocer and the undistinguished clerk, the little child that can just toddle and the bustling mother "cumbered with much serving," the hard-headed merchant and the lawyer fresh from poring over his briefs, not one of whom could tell a crochet from a semibreve, or could extract anything but a discordant jangle from a piano, or a shriek as of a demon in agony from a violin—how is it that each and all of these will, on Sunday morning and evening, sing lustily from a hymn book, and during the following week will catch himself or herself humming or whistling the tunes?

Music appeals, more or less, to all people, even those who ignore religion altogether; but nobody will deny that the people who sing most, and who put most heart into their singing, are the religious people. They may be all out with the time, they may have original ideas as to the tune, indulging in unconscious variations that would madden the composer, but sing they will; and who should stop them? God forbid that our Protestant Churches should ever get so refined that they cannot tolerate any but trained singers. As much training as possible, and the more the better, but let us have tunes that everybody can sing, and let everybody sing as if their life depended on the spirit they put into it. A good deal of our spiritual life does depend upon our

## In the Father's House

singing. It is not how we sing, not even what we sing, but what we put into our singing, that uplifts us and brings us nearer to the God we praise. Browning who, of all our poets, had the most intimate and scientific knowledge of music, has expressed this truth in "The Boy and the Angel." The boy was poor, and worked at a humble trade.

Hard he laboured, long and well ;  
O'er his work the boy's curls fell.  
But ever at each period,  
He stopped and sang, " Praise God ! "  
Said Blaise, the listening monk, " Well done ;  
I doubt not thou art heard, my son :  
As well as if thy voice to-day  
Were praising God the Pope's great way."

The boy became Pope, but though there was the " great way," there was no longer the praise from the heart, and God said : " I miss my little human praise." Yes, God loves to hear the song welling up from full hearts, though it issues from untutored lips. The Royal Academy of Music young man or the Guildhall School of Music young lady may shrug their shoulders at the rough singing of the congregation in the humble village chapel, or in the lowly mission chapel of the city, but the people, at any rate, in the language of the Psalms, can " make a joyful noise unto the Lord," and the Lord who, on

## Praise in Public Worship

the night that He was betrayed, joined in a hymn with the hoarse-voiced fishermen from the Galilean lake, is not a musical critic.

### INSTRUMENTS IN PRAISE

It is evident, from the number of instruments mentioned in the Old Testament, and from the structure of the Psalms, that the art of music, vocal and instrumental, was carried to a high pitch by the Hebrews. This is exactly what we might expect. They were the people of antiquity who were possessed by the spirit of worship in fullest measure, and they naturally sought to perfect the means of praise. I believe there are seven different musical instruments mentioned in the Old Testament, and some of them, as the "harp" and the "organ," are sometimes the names of classes rather than of separate instruments. In the last Psalm, we seem to have the entire Temple band brought in :—

Praise Him with the sound of the trumpet,  
Praise Him with the psaltery and harp ;  
Praise Him with the timbrel and dance,  
Praise Him with stringed instruments and organs ;  
Praise Him upon the loud cymbals,  
Praise Him upon the high sounding cymbals.

# In the Father's House

## THE OPENING CHORD OF PRAISE

The minister at the Sunday morning service will do well to select, as the opening hymn, one of the great Christian classics, something that will uplift and cheer the heart. "The Old Hundredth," "Before Jehovah's Awful Throne," "Raise the Psalm: Let Earth Adoring," "Praise, my Soul, the King of Heaven," "Holy, Holy, Holy, Lord God Almighty," and such hymns cleanse the hearts of the worshippers of much perilous stuff and clear their minds of the dust of the work and worry of the week. After the opening hymn, the remaining hymns should be carefully chosen with a view to creating a unity of impression that will prepare for the sermon. Hymns should never be selected at random. The service should be of a piece and the hymns should get into the unity as the details of a work of art. It is in the Praise that Christians realise their universal fellowship. All local and temporal considerations, all denominational and dogmatic differences disappear in the hymn book. The hymn book is the most Catholic compilation of the Christian Church. It contains the hearts' outpourings of saints of all the ages and all the creeds—all one because in the presence of the Father, and in the contemplation of Christ, the heart of the world is



## Praise in Public Worship

subjected to the same impressions and expresses the same feelings.

### THE HYMNS OF THE GOSPELS

It were well if, in the service of Public Worship, the great hymns of the Gospels and of the ancient Church were more generally and frequently sung. The Roman Catholic Church and the Church of England should not have a practical monopoly of the *Magnificat* and the *Nunc Dimittis*. It is good in public worship for the worshippers to feel their oneness with all who praise the same Father and adore the same Lord. It is also good for the worshippers to link themselves in the singing of praises with the worshippers of the generations that have gone before. Take, for instance, the *Te Deum*. That famous hymn of Ambrose, the father of Latin hymnology—the most famous of all Christian hymns—is now included in most denominational collections. It is the most Catholic of hymns. It is joyous enough, though it was composed in darkest days. Ambrose was Bishop of Milan in the fourth century. He lived in the simplest way possible, giving all his income to the poor. The Emperor Theodosius was guilty of a cruel massacre at Thessalonica, and Ambrose boldly forbade him entering the

## In the Father's House

church at Milan till he had done public penance. The proud Emperor, in the end, yielded. Some think the *Te Deum Laudamus* was composed a century later than the time of Ambrose, but tradition assigns the authorship to him. What a splendidly comprehensive ascription of praise it is to "The Father Everlasting," and what a majestic roll there is in its metrical sequences :—

The glorious company of the apostles—

Praise Thee.

The goodly fellowship of the prophets—

Praise Thee.

The noble army of martyrs—

Praise Thee.

The Holy Church throughout all the world

Doth acknowledge Thee.

And how touching, too, the change to the minor, in which reference is made to "The Everlasting Son," who "overcame the sharpness of death!" The *Te Deum* has been too often degraded and vulgarised by its use as an adjunct to a State ceremony, or in thanksgiving services for battles won by victors who, as often as not, were crowned robbers and oppressors, but it remains all the same a deathless Christian psalm that rarely fails, when sung by a praiseful congregation, to produce an effect scarcely attainable by any other hymn. Let us think sometimes, as we sing it, of the saintly Ambrose

## Praise in Public Worship

who, amid the crash of a falling Empire, strove steadfastly to do his duty.

### THE INHERITANCE OF PRAISE

Other hymns that are dearest to the hearts of Christians of all the Churches also carry us back far through the generations to the Christian heart and mind of times very different from our own. We have, for instance, the hymns of that seraphic spirit, Bernard of Clairvaux, a great light and would-be reformer of the Church in the eleventh century. The praiseful spirit would be more intense if singers knew more about the authorship and origin of their favourite hymns. Bernard wept over the corruption of the Papacy, and the luxury and idleness of the monkish orders. He might have been Pope three times, but refused, and founded a new order of monks at Clairvaux, in the desolate "Valley of Wormwood," in Champagne, compelling the monks to toil hard in the fields and to live on the plainest fare. He shared the superstitions and the theological intolerance of his time, but according to his lights he was a saintly Christian, thinking no sacrifice too great for Christ's sake. "He lent, not gave himself to the world," says Michelet, who hated Romanism with a fierce hatred. "His love and his treasure

## In the Father's House

were elsewhere. He wrote ten lines to the King of England, and ten pages to a poor monk. Living in the inward life, in prayer and sacrifice, he could make himself alone in the midst of bustle ; the senses no longer spoke to him of the world. He walked a whole day, says his biographer, along the Lake of Lausanne, and in the evening he asked where was the lake ? He drank oil for water, and took clotted blood for butter. He vomited up almost every kind of food, it was upon the Bible he fed, and he quenched his thirst with the Gospel. . . . He assuaged a little his lovesick soul by writing the exposition of the Song of Songs, which employed his whole life."

What manner of hymns did this man write ? I think readers will understand now the wonderful pathos of Bernard's hymns in our collections, the ineffable longing of—

O Jesus, King most wonderful !  
Thou Conqueror renowned !  
Thou Sweetness most ineffable !  
In Whom all joys are found ;

and the outpouring of adoration in

Jesus, the very thought of Thee  
With sweetness fills my breast ;  
But sweeter far Thy face to see,  
And in Thy presence rest.

## Praise in Public Worship

They are expressions of the poet's innermost soul, aye ! and they express the innermost soul of every man and woman whose heart is aflame with love of Jesus.

To another Bernard of the same period, Bernard of Morlaix, we owe the long Latin poem from which is drawn the sequence of our universally loved hymns of heaven : " Brief life is here our portion," " For thee, O dear, dear Country," and " Jerusalem the Golden." It may interest readers to see the concluding verses :—

*Te Deum* doth St. Ambrose sing,  
St. Austin doth the like ;  
Old Simeon and Zachary  
Have not their song to seek.  
There Magdalene hath left her moan,  
And cheerfully doth sing  
With blessed saints, whose harmony  
In every street doth ring.  
Jerusalem, my happy home !  
Would God I were in Thee ;  
Would God my woes were at an end,  
Thy joys that I might see.

### CONGREGATIONAL SINGING

In this country the people will have congregational singing. The hearty enjoyment of congregational singing in our churches often arouses

## In the Father's House

the envy of visitors from other countries. Even our Anglo-Saxon kinsmen across the Atlantic know no such singing as is the custom in our churches of all denominations. Their highly-paid soloists, quartets and choirs monopolise too much of the service of praise with the result that the congregation listens to what perilously resembles a sacred concert rather than joins with heart and voice in the worship. We have choirs in our English churches, and there is sometimes a fear that the choirs are encroaching too much on the Service of Praise ; but British religious sentiment will certainly not allow the choir to rob the congregation of the opportunity of pouring out the heart in the Service of Praise. The part of the choir is to lead the Service of Praise, and a devout choir, which regards itself as having a function as sacred as that of the minister, is a priceless adjunct to the Service of Praise. Let the choir, however, be content with its anthem, and leave to the congregation its hymns and its chants.

### THE EVENING SERVICE

The Sunday evening service differs something from that of the morning. There is a pensiveness about the close of the day, and the day itself, if well spent, has created the devout mood and the quiet spirit. It may be well sometimes,

## Praise in Public Worship

even at the evening service, to start with a joyous song of praise, a swinging marching song as "Who is on the Lord's side" or the glorious "Old Hundredth," for there will be many at the evening service who were not able to attend in the morning or who may belong to the growing class of the "oncners." Such hymns as "Millions within Thy courts have met," "Again as evening's shadow falls," "At even, ere the sun was set," are very suitable as preparation for the evening devotion. With regard to the closing hymn of the evening service, let it be something cheering and comforting that sends the worshippers away fortified for the work and the moral and spiritual struggles of another week. "Sweet Saviour, bless us ere we go," "Sun of my soul," or a hymn expressing the eternal hope of the Christian such as "What are these arrayed in white?" or "Jerusalem the Golden" gives alike relief to the feeling generated by a sermon that has struck home, and sends the worshippers homeward with lightened hearts and faces towards the morning.



## CHAPTER VII

### THE BIBLE IN PUBLIC WORSHIP

THE Bible is the record of the revelation which lies at the basis of all Christian Public Worship. To the Bible Christians of every Church and every school of theology appeal, however widely their interpretations of the Bible may differ. The Bible owes its supreme authority to the belief that it differs from all other literature in being the authentic voice of God speaking to His children as Sovereign and as Father. In earlier generations it was held that the revelation was literally a dictation to the inspired writers of the very words of God. The writers were mere passive instruments, their individual personality swamped and suppressed by the overwhelming inrush of the Divine afflatus. The revelation came to them in many ways, but it was God's very words, every one of them infallible, and they could do no other but faithfully record those words which became for ever binding as they stood in their literal sense on humanity for all time. When that was the conception of inspiration and revelation, the

## The Bible in Public Worship

Bible had an authority over the individual and over the collective Church, which made every appeal to it final and decisive. The man who did not receive a plain statement of the Bible, though it were only a text taken apart from its context, as settling a question at issue was, *ipso facto*, an unbeliever, a profane person. In those days the reading of the Scripture in public worship was regarded as a most solemn part of the worship itself. The minds and hearts of the congregation were fed on the Bible. The people had been brought up on the Bible, they were familiar with its text, and the preacher could rely and build upon that familiarity in his exposition and application of any passage. To-day modern criticism, modern science, and modern philosophy have entirely altered the ancient conception of the Bible. We regard the Bible now as a record of a revelation rather than as a revelation itself. We have studied the processes by which the books of the Bible came into existence, and recognise that the human element played a very large part in the composition. Such part of the books as belongs to spiritual intuition, the expression of personal spiritual experience, the prophetic interpretation of the spiritual meaning of the history of Israel as God's people, we receive as of unimpaired value, but we have been forced to admit that there are

## In the Father's House

many details relating to history, science, literature, and ethical conceptions of the Hebrew people in its social and moral evolution which are to be referred to the human rather than to the Divine origin of the Bible. The changed views of the Bible have undoubtedly lessened its authority with the mass of the people, who do not keep themselves in intimate familiarity with the text, and who have but a vague conception of what criticism and modern scholarship in general have done in reconstructing the theory of inspiration.

The confused ideas with regard to the nature of the inspiration of the Bible and the reality of its revelation have had mischievous effects in various ways. Church-goers no longer feel it a sacred obligation to read the Bible in their own homes. In a vast number of so-called Christian homes only a lip homage is paid to the Bible. With the weakening of the sense of its absolute Divine authority there is an inevitable weakening of the sense of the spiritual and moral obligation to conform to the teaching of the Bible. Theological controversy of late years has certainly not helped to rehabilitate the Bible in the minds of the multitude. The man in the street—and he is often in the Church as well as in the street—jumps easily to the conclusion that when doctors differ and fight each other

# The Bible in Public Worship

over almost every Christian doctrine and conception, it is not worth their while to try and find out truth in the Bible for themselves. They doubt, indeed, whether there is such a thing as Bible truth at all, and, so doubting, they lose alike their familiarity with the Bible and any real respect for it.

## THE WEAKNESS OF PUBLIC BIBLE READING

It cannot be said that the reading of the Bible in lessons at Public Worship is usually of such a kind as to force members of the congregation back upon the Bible, to restore their sense of individual responsibility for Bible reading and the practice of Bible precepts, and to give them the feeling that the Bible is still the word of God speaking to men and women of to-day as truly and as directly as He spoke to the generations in which the books of the Bible were written, and to the Christian generations who received the Bible with childlike faith in its literal and verbal inspiration. The Church of England secures to its members at least the opportunity of keeping in touch during the year with a considerable portion of the Bible. The daily portion of the Psalms, the readings from the Old and the New Testament, the *Magnificat* and the *Nunc Dimittis*, these in the Anglican Church Service

## In the Father's House

supply to devout worshippers fairly substantial meals of the food of the Bible. Then, in the Anglican Church service, the people themselves join in the chanting of the Psalms, and if they really have the worshipful spirit, the words as well as the chanting impress themselves upon their memory and feed the devotional flame. The reading of the Lessons in the Anglican Church Service often leaves much to be desired. Sometimes the reader rushes through a Lesson at a fearful pace, or in an inexpressive monotone, or intones them in a way that robs them of all dramatic light and shade, or he adopts an unnatural funereal voice which is certainly not calculated to excite the people to active hearing. Where the clergyman knows and loves the text, has good, natural elocution without forcing the note, but can give the proper dramatic value to the reading, where he is imaginatively able to enter into the spirit of the Bible writer, and where last, but not least, he is anxious to make the impression upon the congregation that the words he is reading are of momentous importance and eternal value, then the Lessons become real means of grace.

Coming to the Nonconformist, non-liturgical Churches, it must be confessed that very often the Lessons lose heavily in the reading by the preacher; especially is this the case, when the

## The Bible in Public Worship

preacher, as suggested in a previous study, is saving himself for the sermon. There could be no greater mistake than this even from the point of view of effective preaching. The Lessons, together with the prayers and the praise, should be creating cumulatively the mood in which the congregation will be prepared to listen to, and receive, the sermon as a prophetic deliverance. After all, the sermon is supposed to draw its inspiration and its teaching from a portion of the Scripture text. If the Lessons are so read as to make the weakest impression on the congregation, how can the preacher reasonably expect them to receive the text as having authority enough to carry with it the sermon as a prophetic deliverance inspired by the text? The Scripture Lessons in the Nonconformist church are often too short really to stir the feeling of the congregation. The Psalm, selected because it is short, and a passage that must not exceed some twenty verses, are very short measure to give on the assumption that the Bible is to be regarded as the foundation of all Christian preaching and teaching because it is the record of God's revelation to His people of every generation. It were better, instead of the normal two short Lessons, to give one Lesson of sufficient length to interest and impress the people. Anyway, the Lesson or Lessons

## In the Father's House

should be so read by the preacher as to show that his own heart and mind are stirred, that they have kindled a flame in himself, a flame that will communicate itself to the people who listen to the reading. The old practice of the congregation following the reading with the Bible in their hands is nothing like so common as it was. That was an excellent practice, though it might distract the eyes from the preacher, and though the turning over of the pages might cause, to sensitive ears, a distracting rustle, it was good anyway for people to have a Bible with them, either carried from the home, or kept in the pew. To-day it is doubtful if a great proportion of churchgoers ever open a Bible of their own either in the church or in their own home.

A weakness of the Bible reading in Nonconformist churches is the want of connection between the readings Sunday after Sunday. The preacher usually selects readings having some relation to the sermon which he is to preach. He jumps from book to book, the people getting a snippet from here and a snippet from there, but they do not get from the pulpit Bible readings an idea of the text and the teaching of any book of the Bible. It would be highly beneficial if, in every church where two Lessons are read, the practice of consecutive reading of passages from a given book were followed with



## The Bible in Public Worship

regard to at least one of the readings. If, in addition to this, the preacher, on beginning readings from a fresh book, were to give to the congregation a little introduction to the book, relating to its authorship, its date, its literary characteristics, the expression of the author's personality in the writing, and its specific messages, then the congregation would have their interest in the book excited and might be led to read the whole book quietly in their own homes, in order that they might follow the preacher as he read the successive portions in the service of Public Worship. Such a method would go a long way to restore that interest in the Bible, and to revive the habit of Bible reading that was a power to the pulpit of former times, which preachers of to-day little realise.

Great Nonconformist preachers of the past often practised with great effect the method of the running commentary on the selected Lesson. That was, however, in the days when people did not clamour for short services. It would be almost impossible, where the service has to be squeezed within an hour or seventy minutes. Such men as Charles Haddon Spurgeon, Alexander Maclaren, and Dr. Parker never gave their congregations more enjoyment, or profited them more spiritually, than in their running

## In the Father's House

commentary. It is true that the practice carried with it disadvantages when the preacher commented upon the text because he felt that he ought to do it rather than because he had carefully studied it and in his study it had so warmed his heart and so stimulated his brain, that the right thoughts and the right expression came to him. A running commentary that was a string of commonplaces was a weariness to the flesh. Further, it was an impertinent intrusion into, and interference with, the flow of thought and feeling of the Bible writer. The mixing up of a commonplace commentary with the Bible text by a man who was not intellectually and spiritually adapted for the practice weakened the effect of the text. All the same it would be well if modern preachers, with a gift for such commentary, were to experiment sometimes with their congregation, even if it meant some shortening of the sermon. The greatest need of our time, if there is to be an intensifying of the worshipful spirit and a restoration of the old familiarity with the Bible and the old reverence for it as the authentic word of God, is to make the people in the service of Public Worship feel its Divine authority as they are sitting in the pews. A tremendous responsibility rests upon the minister. He may, by his own indifference and careless reading, confirm the common im-

# The Bible in Public Worship

pression that the Bible is a dull and unimportant book which, in the face of current literature modern people have to read, may safely be neglected. The minister should put into the reading of the Lessons all the fervency that he puts into the prayers, and all the force of his personality which he puts into his sermons.

## THE BIBLE AS LITERATURE

A remarkable phenomenon of the last few years is the effect made by one or two consummate elocutionists in the recitation of books of the Bible, such as the Book of Job. These elocutionists have grasped the idea that the books of the Bible are great literature. They have taken the stories of the Bible, the poetry of the Bible, the drama of the Bible, and have recited them with dramatic feeling and expression in such a way as to hold their audiences spellbound. The first step towards making the reading of the Lessons effective for instruction and devotion in Public Worship should be the preacher's cultivation of his own voice. The voice is a marvellous instrument, but how few know how to use it in public so as to infuse a Scripture reading with the infinite variety of shades of expression necessary to bring out the feeling of the text? The great fact that it is a

## In the Father's House

reading, and not a recitation, is often most damaging from the point of view of effect. Many men know how to use their voice well enough in the sermon if they are not manuscript men, but they have never succeeded in emancipating themselves from the reading tone. In the reading they are mechanical, artificial, monotonous, or weary the ear by ringing the changes on two or three inflexions. If a preacher knew a few Psalms or a few dramatic passages by heart and could deliver them, flinging into the delivery the whole force of his personality, he would make the congregation feel the power of the Psalms and passages as they are rarely likely to feel them during a reading.

This leads to a further suggestion that most preachers will at once reject without a moment's hesitation. If we regard the Bible as the authentic voice of God speaking to ourselves in this twentieth century as He spoke to the people of Israel and Judah in the centuries long ago, why not sometimes leave out the sermon and give to the Bible the place which the sermon occupies in the service of Public Worship? The preacher might take a short book of the Bible and read the book with all the expression he could infuse into it after he had read it and meditated upon it during the week, and leave the book to make its own impression. Every private Bible

## The Bible in Public Worship

reader, who reads the books as whole books, knows the value of the cumulative effect of such reading. He takes up a Gospel, and the story, as it unfolds itself, becomes a living and palpitating drama. He sees Jesus walking the holy fields and standing on the Mount of the Sermon, or the Mount of Transfiguration, asleep in the bottom of the boat as it is buffeted by the waves of the Gennesareth Sea ; he witnesses Him performing His acts of mercy, he is with the crowd or with the elect crowd of the disciples hanging upon the lips of the Master as gracious or comforting words or the wisdom of heaven flow from them, and Jesus becomes ever more and more real to him. Why not take such a Gospel as Mark and read the whole of it, dividing it between two Sunday mornings, or the Gospel of Luke spread over three Sundays ? The innovation would be welcomed by the vast majority of the members of the congregation, if the preacher read it after he had allowed it, by private reading in his own study, to make its deep and thrilling impression upon his own heart. Then, again, he might take one of the Epistles, such as Galatians, Ephesians, or Philippians, and after a brief introduction, giving the congregation the right point of view, read it as a whole, and send the congregation away to read it again for themselves ; or from

## In the Father's House

the Old Testament he might take a life, and with such excisions as might obviously be necessary, read the whole story of that life with a similar introduction, placing the congregation in the right position to estimate the spiritual and moral value of the biography. There is no necessary reason why the sermon should always tyrannise in the service of Public Worship and thrust the Bible into the background. From the Old Testament also the preacher might take a prophet, such as Amos or Micah. He could show how the inspiration came to the man amid the social, moral, political, and spiritual circumstances of his time, and ask the congregation, as he read the whole book, to note how the moral and spiritual conditions of the prophet's time repeat themselves in our own time, and how now, as then, the true light in the darkness of social and moral and spiritual problems is to be found by looking upwards to the Source of all light.

We have come in our time to regard the Bible far too much as a literature to be analysed and criticised, as a bundle of intricate problems more or less fascinating, most of which demand experts for their solution. After all, the intrinsic value of the Bible lies not in the points and the problems to which critics apply themselves, but in the human interest, in the constant

## The Bible in Public Worship

appeal to the universal human heart. Those men of ancient time to whom the revelations came were men of like passions with ourselves—they sinned and suffered and sorrowed. They were often in great perplexity. They knew not which way to turn; the sky above them was brass and the earth beneath them was iron. They were tempted sometimes to doubt if God were, and if God really cared for what happened to themselves and their people. They were thrown back upon themselves and then were thrown forward upon God. The revelations came to them in the great crises of life which were crises which eternally repeat themselves in the lives of all who have hearts to feel and minds to think. Light came to them in the darkness. Their hearts put forth their tendrils feeling for someone to cling to and they found God. Like drowning men they put up their hands and found them clasped by the hands of God. Out of weakness they were made strong. Sometimes they fell, but if they had faith they rose again. It is the experiences of such men that give to the books of the Bible their thrilling interest and their imperishable value. If in the service of Public Worship this human interest and this imperishable value could be brought out either in the reading of the selected Lessons or in the reading of whole books either at a single service



## In the Father's House

or distributed over two or three services in the place of the sermon, then there is every reason to believe that the modern congregation would be devoutly thankful to the preacher who had restored the Bible to them as a book they could relish as their daily bread, and a book compared with the thrilling interest of which all current literature paled into dulness and insignificance.

## CHAPTER VIII

### THE SERMON IN PUBLIC WORSHIP

LOOKING at Public Worship as glorified family worship—the members of God's great family uniting in filial devotion to the Father and in recognition of their relationship—it seems at first sight as if the sermon did not naturally fit into the frame of the service. Indeed, many regular worshippers confess that the sermon often weakens the impression made upon them by the devotional exercises. For one thing, in the devotional exercises the congregation takes much more of a collective part in the worship. In the sermon the preacher stands apart in a position of splendid isolation. His business is so to identify himself with the congregation that in the sermon as much as in the prayers he shall seem to be giving voice to their feeling and their thought. This may not be a common way of regarding the minister in his function as preacher, and yet surely it is the preacher's business to gather as far as he may what is passing in the minds and the hearts of the people and to make clear to themselves what

## In the Father's House

many of them perhaps only dimly perceive. If the preacher regards the sermon too much as *his* sermon, if in his own eyes he stands in the pulpit mainly to express the results of his own studies along his own special lines of interest, if he is eager to impress upon the congregation just his own points of view which may be conditioned by his temperament and his purely individual experiences, then he distinctly separates himself from the congregation and introduces a clashing element into the Public Worship. The preacher who is really a modern prophet is concerned all the while to be thinking aloud on behalf of the congregation, voicing its best aspirations, clarifying its confused ideals, making its judgments with regard to itself and to the outside world more definite. He is feeling with the congregation, heart with hearts, and in the release of his own deepest feeling he will be releasing also the deepest feeling of the congregation.

### SYMPATHETIC RELATIONSHIP

Many preachers feel the difficulty of putting themselves in the sermon in such a sympathetic relationship with the congregation that there shall be no breach in the unity of feeling in the service and the worship. It is only the man

## The Sermon in Public Worship

who preaches from the heart as well as from the head, and more from the heart than from the head, who can establish and maintain that sympathetic relationship. A preacher is not in the pulpit just to preach along the line of his own special interests, to give expression to his individual points of view, to propagate his own opinions with regard to theology and criticism. The congregation, of course, expect him to be a student and to get the results of his study into his sermons, but he has to be a student of himself and a student of men and women, as those men and women are faced with the vicissitudes of human existence and are called upon to face the problems of faith and of life, and it is only when all these studies are combined that the preacher can expect in the sermon as well as in the preliminary devotions to continue the service as a real service of Public Worship.

### THE CONGREGATION AND THE PREACHER

If such is to be the attitude of the preacher towards the congregation, there is a reciprocal attitude due from the congregation to the preacher. Here is where many modern congregations fail to realise their responsibility. They expect too much from the preacher. He is to do

## In the Father's House

not only their thinking but their feeling for them. They come to church empty, and expect him to be full. They have been living their life in the world, their minds vacant of all save secular interests, and the preacher during the brief hour of Public Worship is to tune them up after the spiritual running-down of the week and set them going for the week that is to follow. Those who ask, "Why is so little impression made by modern preaching as compared with the impression made by preaching in former times?" might be reminded that in former times members of a congregation went to church as a rule much better prepared to listen to the sermon, to follow it with intelligent and sympathetic interest, and much more eager to appropriate whatever could be taken out of the sermon to the enrichment of their intellectual and spiritual life. The pulpit is heavily and continuously dependent on the sympathetic feeling and the receptiveness of the congregation for the spiritual inspiration of the sermon. A cultured and clever preacher with a popular gift may keep the modern congregation interested and may succeed in giving it a certain amount of valuable instruction even when the congregation has come to church as a matter of habit rather than with the desire to worship; but a sermon may interest and instruct without inspiring and

## The Sermon in Public Worship

feeding the devotional life and without contributing any element to the service of worship. It is when the congregation are feeling with the preacher, are eager that the sermon shall touch and quicken their hearts, are hungry for food that shall strengthen their souls, that the preacher is able to be in very deed a prophet ; but the congregation that contributes nothing of its own feeling, its own prayer, its own thinking to the making and delivery of the sermon is not likely to get much in the way of inspiration out of it. Every preacher with a keen sense of his mission, with an earnest desire to vivify the truths of religion, is painfully aware of how little he is helped by the ordinary congregation and how much he is often hindered by the sense of the congregation's lukewarmness with regard to the things that should be of the deepest concern and the most thrilling interest to them. A preacher who on Sunday morning or Sunday evening looks into the faces of indifferent people feels a chill at his heart. He has to fight for pulpit power even while he is in the pulpit, for unless he can stir the feeling of the people and waken the sense of the infinite and eternal value of the messages he is given to deliver he is half paralysed. That is why it is all important that congregations should be sent back to the Bible. A congregation to whom the

## In the Father's House

Bible is an almost unknown book—and it is an almost unknown book to most modern congregations taken in the lump—is a congregation to whom the man in the pulpit may be said to be speaking in a foreign tongue. It was an enormous help to preachers of former times that members of churches and congregations regarded it as a duty to read the Bible. They were familiar with its text, its great passages were household words to them. The Bible was a cherished book in their homes. They valued it as well as read it, and regarded it as God's guide to human kind in all the affairs of individual and social life. They were able to follow the preacher in his Bible expositions, and, as Dr. A. S. Peake recently said, "to check the preacher with their own knowledge as he expounded a text or a passage." The preacher could rely upon this knowledge, he could build upon it, he could launch out into the deep and be sure that he was not carrying his people out of their depth. The increasing unfamiliarity with the Bible is a growing hindrance to the preacher. It tempts him to deal with popular subjects in a popular way and to neglect that close, continuous, devotional study of the Bible without which expository preaching is a vain delusion. Happily, preachers are coming to realise the vanity of mere popular preaching, the



# The Sermon in Public Worship

vanity even of mere intellectual and cultured preaching. Such preaching may please for a time, but it soon palls and does not hold a congregation. People who go to church, and continue to go to church, want feeding with the bread of life, and there is no food that will satisfy and build them up but the food that is gathered in the garner of Holy Scripture.

## EXPOSITORY PREACHING

It is the expository sermon by a man that has enriched his being by his devout and continuous feeding on the Bible that will maintain the worshipful mood in the public service all the way through the sermon. If his sermons are really Bible-made, if he is giving out richly what he has bountifully taken in, then the power of the inspired writers will have passed into his own being and out of his own being it will pass into the congregation. He will cease to be a man apart, talking from an altitude of intellectual superiority and professional knowledge, and will identify himself all the way through by the fact of the living communion of his soul with their souls, established by his being the medium of an inspiration coming to him from the Bible, and from Him who inspired the Bible writers, to the people in the pews. The preachers who are

## In the Father's House

drawing the greatest congregations to-day, the preachers who have built up and are maintaining strong and healthy spiritual churches, are the Bible preachers, the able and devout expositors of Holy Scripture. And not only do such masters of the pulpit as Dr. Campbell Morgan, Dr. J. H. Jowett, the Rev. R. J. Campbell, and Dr. Charles Brown draw great congregations and hold strong churches, but there are happily hundreds of men less gifted in some ways, just good average men, who in their small spheres, by their intimate and loving familiarity with the Bible, and by their ability and earnestness in Bible exposition, have strongly gripped the congregations of their churches. There is a staying power in the expository preacher. He is not the man who seeks a call to a new church every five or seven years. The man who preaches out of his own head, whose sermons are the fruits of culture, however ripe, gets stale, sooner or later preaches himself out. It is the Bible preacher, always finding treasure new and old in the inexhaustible repertory of Holy Writ, who can keep himself fresh year after year, for his devout Bible reading not only warms his heart but feeds his brain, and continual inspiration for sermons that shall be fresh and forceful comes to him.

# The Sermon in Public Worship

## THE PREACHER AS EVANGELIST

The preacher should unite in himself three functions—that of evangelist, teacher and prophet.

As evangelist he has to force home the urgency of the claims of Christ on the individual soul. He has to make the individual realise in the first place that he has a soul, that he is responsible to God for the culture of his soul, that his soul is the essential and imperishable part of him, and that if he neglects and starves his soul his whole life is a failure, not only for time but for eternity. This sounds dreadfully old-fashioned doctrine in these days, and not a few preachers shrink from enforcing the personal appeal. It is not wise, perhaps, to enforce the personal appeal in such ways as were practised in former days, but surely, if there is anything at all in religion, if there is any reality in the saving life, the saving death and the abiding sovereignty of Christ, the individual to-day as much as in any days must be made to feel that he is called upon to make the great decision. It were not wise as in former days to enforce the appeal by reminding the individual of the penal consequences of the rejection of Christ. There was too much of personal profit and penalty in the appeals for a decision of

## In the Father's House

former generations. A man is not to accept or reject Christ because it will be the worse for him, if he rejects Him, in the hereafter, but he must be brought face to face with Christ as the Revealer of the Father, as the Saviour and Friend of mankind, as the Elder Brother, as the Lord of all life, as the Way and the Truth amid all the devious paths we are called upon daily to tread. Rarely, indeed, is Christ deliberately rejected. The danger is that Christ and His claims may be completely ignored. We are so full of the multiplied interests of our secular life that Christ is crowded out, and yet for Christ to be crowded out of a life is the grimmest tragedy that can befall that life. Life without Christ is life without the light of heaven, is life without God, and the life without God is the life that is maimed and crippled now and that has no hope in the hereafter. The preacher who can tactfully and yet powerfully enforce all this on the modern congregation, collectively and individually, is rendering to that congregation the greatest possible service, and the more successful he is in his practical evangelistic appeals, the more will he win the confidence and affection of the congregation, for in these modern days there is a growing uneasiness that all is not right in the life, either individual or social, from which Christ is left out. The moral force is lacking to

## The Sermon in Public Worship

realise ideals of material betterment. The men who come to the front as leaders in political, social and industrial movements, if they are not intensely religious men, sooner or later fail to carry conviction to their followers. There is a power in the saved life and the consecrated character which is recognised even in the spheres of secular activity and the holy is the foundation of all healthy social and national life. It is the man and the woman to whom Christ is a living reality and who hold with Christ a daily companionship who create the little heaven here below in which is breathed "the authentic air of Paradise."

The preacher as evangelist must, of course, culture his own soul and keep his heart at a fervent glow. There can be no such thing as a cold-blooded or a lukewarm evangelism. A man whose heart is not aflame may use all the time-honoured phrases of evangelistic appeal, and they will flow from his lips devoid of all force. In the case of the man with the evangelistic heart, who feels every time he preaches the needs-be to preach the Gospel, his mere presence in the pulpit and the fervour and earnestness of all his preaching will themselves have an evangelistic effect even though his sermon may not be in the conventional sense of the word evangelistic and

## In the Father's House

though the direct and pointed appeal may be altogether omitted.

### THE PREACHER AS TEACHER

The preacher as teacher should be pre-eminently a Bible teacher. There are plenty of teachers of all the subjects that make up the ever-extending curriculum of modern knowledge, specialists in all the subjects whose books the members of the congregation can buy, or they can read their articles in the papers, magazines, and reviews. Some preachers, it is to be feared, are the victims of a great illusion. They imagine that the congregation expect them to deal with every subject that is up and to keep their minds informed upon those subjects with such a smattering of elementary knowledge as they have been able to gather. There is too much amateur talk in pulpits about questions of science, philosophy, social questions, and what not. The preacher who feels that he has got to deal with all these subjects talks much about the modern mind and wants to "guide the modern mind." He will be wise to convince himself that the modern mind is not looking to him for leading on all sorts of subjects, each of which requires a specialist if the talk upon it is to be authoritative. The modern man and the modern

## The Sermon in Public Worship

woman do expect the preacher to be a specialist in the Bible and by specialism in the Bible they do not necessarily mean specialism in the linguistic, literary, archæological, historical, scientific, and philosophical questions that have to deal with the Bible. They expect him rather to be a specialist in the spirituality of the Bible. He is to show to the modern mind that the writers of the Old and the New Testament were men of like passions with ourselves, undergoing in their own time the same experiences as we do and who, through their genius for religion, the ardour of their piety, their sincerity of heart, their purity of life, were enabled to see God, and God made clear to them the solution of the problems of the individual and social life, which are not problems of an age but the problems of all time. After comparative religion and comparison of the sacred books of the chief religions of the world it remains true that there is a power in the Bible, a light shed on all the difficulties and doubts and trials and troubles of human experience, a comfort and a strength given by the Bible which are not to be found in any other religion, however venerable, or in any other collection of sacred literature, however rich that literature may be in inspiration of a sort. The Bible proves itself in every age, in every class of society and among every people by its intrinsic



## In the Father's House

power. The 480 different translations of the British and Foreign Bible Society, finding their way into the innermost provinces of China, into the heart of darkest Africa, into the bleakest and most inhospitable countries of the Arctic regions, into the Isles of the Sea whose people only yesterday were savage and superstitious cannibals, exercise miraculous power even when no living voice has told of the God of Abraham, Isaac and Jacob, and of Jesus Christ whom He sent into the world to be the world's Redeemer. No other sacred literature and no secular literature, even though the author were Homer, Virgil, Dante, Shakespeare, Milton, or Goethe, has been able to work such miraculous effects as the Bible, or as single books and selected passages of the Bible have worked and are continually working. It is the business of the preacher as teacher to bring home the real nature of the revelation of the Bible to the minds of the modern congregation and to demonstrate the irresistible moral and spiritual dynamic of the Bible to the hearts of the modern congregation. It is well that he should be thoroughly versed in critical studies, should know all there is to be known of the processes by which the books of the Bible came into existence, but all such studies are rather intellectual exercises than essentials to the exposition of the eternally

## The Sermon in Public Worship

valid spiritual teaching and the application of the moral and spiritual dynamic of the Bible. It were better for the preacher to know the books of the Bible thoroughly as the preachers of earlier generations were expected to know them, and were inspired and electrified in the pulpit by their familiarity with the books and by the richness of their spiritual life due to feeding on the Bible, than that without such intimate familiarity and personal experience of the power of the Book he should be among the foremost of modern critical scholars. It is his function as teacher to revive in the congregation interest in the Bible not as a book of fascinating intellectual problems, which can only be solved or approximately solved by the equipment of the consummate scholar, but as a book to be read and read intelligently and with interest by the average man who wants to absorb what in the Bible is essential and eternally valuable. He could do no better work in our time than by such expository teaching as will educate the congregation in the Bible in such a way as to send the congregation back to their Bible in their homes.

### THE PREACHER AS PROPHET. APPLICATION IN THE SERMON

There is a demand on the pulpit to-day for application of the preaching and the spirit of

## In the Father's House

the Gospel to all the social and moral questions of the time. The preacher is expected in many quarters to denounce social injustice and to show how a new Britain can be built upon new foundations, the site being cleared of all ancient institutions and injustices which barricade the highway along which democracy is marching to the realisation of its ideals. Certainly the preacher should be interested in the concerns of the community. Christ wants not only the Briton but Britain. He seeks to save society as well as the individual, and if we go back to the prophets of ancient Israel we find that they were politicians who did not mince words in denouncing the sins of all classes, the national sins and the social abuses and injustices of their time. The question, however, is how far the modern preacher in the service of Public Worship should take up questions about which fierce controversy is raging and attempt to deal with the details of those questions and to declare *ex cathedra* how those questions should be settled on Christian lines. A vast amount of mischief has been done by loose and injudicious handling of questions in the pulpit by men who have not taken the trouble to understand the complexity of the interests involved and who do not appreciate the difficulties of the solution of the problems in such a state of society as that

## The Sermon in Public Worship

into which we have been born. Certain evils and immoralities, of course, the preacher in time and place must deliver his soul upon, but after all is it not his function as prophet to quicken the prophet in the members of the congregation, to make each individual feel that as a member of the community he is responsible for living his own life on Christian lines, every instant, as far he can, according to his own power and in his own sphere, to influence the circles of society with which he is in touch? It is the Christian spirit, the Christian heart, the mind of Christ in the minds of men, that will solve social problems and "build Jerusalem" in our own and other lands. The preacher will better fulfil his prophetic function by infusing that spirit, quickening the Christian heart and conscience, and informing the Christian mind with regard to the life and the teaching of Jesus Christ, than by attempting to dabble too frequently and too freely with particular problems and their detailed solution. The pulpit must not allow itself to be rushed by any popular clamour to deal with the social and moral problems of the day any more than it must allow itself to be terrorised by members of the congregation or denomination who may be interested in the continuance of unjust social conditions. Certainly the pulpit, the service of Public Worship,

## In the Father's House

the mixed congregation, the precious Sunday morning and Sunday evening, are not the place, the time and the people which best lend themselves to the discussion of questions about which men are fiercely fighting every day of the week.

### IS THERE TOO MUCH PREACHING ?

May it be suggested, as a closing word with regard to the sermon in Public Worship, whether there may not be too much preaching, whether sometimes it would not be well to convert the entire service into a service of pure devotion with no sermon to break in upon the devotional mood and dissipate the impression of the praise and prayer and reading the Scripture ? Many preachers groan under the burden of having to prepare and deliver two sermons every Sunday to congregations who may be, in an unpleasantly familiar phrase, "gospel hardened." The making of the second sermon may well, in cases not a few, mean the spoiling of both from the point of view of ministering to the devotional spirit. A preacher who could concentrate into a single Sunday sermon the full force of his heart and mind might by that one sermon make a sixfold greater impression than he would by two sermons prepared because two were required

## The Sermon in Public Worship

from him in conformity with church and pulpit convention. If the morning service were once a month or once a fortnight converted purely into a service of worship, giving more Scripture and more prayer, including prayers by devout members of the congregation, instead of the sermon, there is every probability that the innovation would be welcomed by a large proportion of the congregation as one that increased the helpfulness of the service. There is the obvious difficulty that many do not attend in the morning and are to be found only at the evening service. That difficulty might be overcome by alternating the purely devotional service of worship, having it one Sunday in the morning and the Sunday following in the evening. It might happen, however, that the service of pure worship would make such a strong appeal to some, who find one sermon as much as they are able to digest, that they would be tempted to attend the two services where now they only attend one. Anyway the experiment would be well worth trying in certain churches, and in all probability the experiment would be most successful where the preaching under existing conditions is alike the most powerful and the most popular. The power and the popularity are almost invariably due to the fact that the preacher is a man with the worshipful

## In the Father's House

spirit, and has infused his own worshipful spirit into the congregation. It is not the preachers whose sermons are heard with interest and gratitude who would resist the innovation, but rather those who can preach far easier than they can conduct a service of Public Worship in such a way as to make the congregation feel that the church is in very deed holy ground and the gate of heaven.



## CHAPTER IX

### THE OFFERTORY

THE Offertory, or Collection, as it is commonly called, is not usually considered as an act of worship. To many in the churches it is a discordant interruption of the worship, and yet we have only to go back to the New Testament Church to find that the Offertory was regarded as a very important element in Christian worship. Paul's second Epistle to the Corinthians has at the back of it always the Collection. The theology of the Offertory as an integral element of worship is nowhere better expressed than in chapters viii. and ix. of 2 Corinthians. It was impossible that a Church composed in its infancy largely of members of the Hebrew race should not place the Offertory in the forefront of its worship. The worship of the Old Testament centres all the while around sacrifices by and for the people. At the back of sacrifice is always the idea that everything we possess comes to us from God, that we are only trustees of our possessions on behalf of God, and we should acknowledge His ownership and lordship by offering to

## In the Father's House

Him some part of that which we possess from Him. It is true that the idea of offerings and sacrifices tended to be obscured, not only in the Hebrew religion, but in the pagan religions. People came to think that God might be propitiated by presents just as an earthly king or an earthly judge might be so propitiated. This, however, was a degradation of the idea of the offering possible only to a nation, an age, or a man in a materialistic and demoralised state of mind. The Christians of the Early Church were always amazed not only at the overflowing beneficence of God, but at the supreme sacrifice of the Lord Himself demonstrated in the tragedy of Calvary. How could anything be held back from Him who had given Himself—how could those who were well-off in this world's goods see their poorer brethren suffering while they had plenty? The Christians of the Apostolic Church carried the idea of sacrifice in the giving of their possessions to the extent of communism, "possessing all things in common," but this was an extravagance of self-sacrifice which in the nature of things could not endure for a long time. It was an ideal that only the chosen few endeavoured to realise cheerfully and fully. The expectation that all should realise the ideal led to the hypocrisy and concealment of those whose hearts were not educated up to it, as Ananias

## The Offertory

and Sapphira. Paul, in his missionary travels, urged the Christian communities to show alike their devotion to Christ and their brotherly comradeship with the poorer brethren of their own church and of other churches by making collections. The Christian Collection took the place of the various sacrificial offerings of the older law.

### THE IDEA OF SACRIFICE

To make the Offertory an integral part of Public Worship, that idea of sacrifice must be kept constantly in view. If we have a nobler and more perfect religion than that of the Old Testament, surely we ought to demonstrate our consciousness of Christ's supreme gift of Himself to the world by our willingness to make cheerful sacrifices on His behalf, on behalf of the Church, on behalf of our poorer brethren, and on behalf of the evangelisation of those in our own and other lands who are still without God and without hope in the world. Of course, the question arises in the mind of the Christian worshipper : " What is the Offertory for ? How is the money to be used ? " While the motive behind the Offertory is spiritual, the Offertory itself is a material gift largely to be devoted to material uses, and yet those material uses are really spiritual uses if we looked at them as Christ

## In the Father's House

would have us look at all things done by the Church as having a spiritual significance. The Offertory, in the first place, is to be devoted to the maintenance of the church and its services. The church fabric was expensive to build, and its maintenance is costly. Such matters as light, heating, water supply, payment of wages for work done, have to be taken into consideration and duly provided for. The minister, called out from the work of the world to be a public preacher and to supervise the activities of the Church, is entitled to a living wage, provided on a liberal scale by those to whom he ministers. There is a body of Church officials—deacons, elders, stewards, and what not—whose special business it is to attend to the material affairs of the Church's maintenance. All these are business matters—true, but it is the Lord's business, and the good administration of the business affairs of the Church counts very largely in the spiritual success of the Church. A Church whose business affairs are badly managed, which has continual difficulty in raising the money necessary to maintain the fabric and support the services, suffers continual distraction and depreciation. The time and attention of minister, officials and members are diverted from the energetic and efficient carrying on of the spiritual services. Perhaps the officialism

## The Offertory

of the churches has not sufficiently realised the value of taking congregations into its confidence with regard to these matters of business management. They are dealt with usually in little official meetings of men who discuss the business matters of the Church in camera, and rarely think it necessary to make clear those matters to the church and congregation at large. If the congregation were told periodically what is expected of them in order that the church services and the church's manifold activities may be efficiently maintained and carried on, if they knew just how the finances are raised and expended, most of all, if they were taught that all this work was the Lord's business, and that they were working partners in the business, expected to provide it with sufficient working capital and to give it the interest of their hearts, their intelligence and their prayers, then the finance-raising of the church would be as much a means of grace as the services themselves. The Offertory rightly considered is no discordant, despiritualising interlude in the worship, but it is itself an act of worship, an act of sacrifice, a recognition of what the Lord has done for us, a thank-offering for what He has done for us, a gift to the Church and Him so that others than ourselves may enjoy the same blessedness that has come to us.

# In the Father's House

## CASH AND KIND

It may be that taking the Offertory in cash helps to obscure the spiritual significance of the Offertory. Infant churches in heathen lands may have a clearer sense of the spiritual significance of the Offertory as an act of worship than Christians have in so-called Christian countries. It is deeply affecting to hear from missionaries, and to read in missionary reports, of the offerings in kind given by native Christians. They bring animals they have bred, fruits, vegetables and corn of the crops they have grown, articles of their rude manufacture, cloth and garments that the women have woven on their own looms, as offerings to the Christ who has been made known to them by the evangelists from a foreign land. The sight of such offerings is deeply affecting and a valuable object-lesson. But when we give in money, the object-lesson and the significance of the offering are considerably obscured. Money may too easily represent not the most and the best we can give, but the worst and the least. Money is exchangeable for every commodity which has material value in a material world. When we are asked for an Offertory of money, consciously or unconsciously we think of the many things that money will buy, and we are not prepared to deprive ourselves of

## The Offertory

anything that will mean sacrifice in the necessities or the luxuries of life. That is why the Offertory Box is heavy with copper with a very thin sprinkling of silver in most of our churches. The money obscures the idea of sacrifice, and before the Offertory can take its rightful place as an integral element in Public Worship, we shall have to get behind the money to the sacrifice which the money ought to represent. The Salvation Army has taught the churches a needful lesson in this respect by its week of self-denial, in which the members deliberately do without everything but what is absolutely essential to the maintenance of life, and even in many cases subject themselves to real starvation in order that the week's offering may be the best they can make to the Lord for the Lord's work. If the idea of sacrifice were infused into the Offertory and Christian people were taught to give to the point at which they feel the giving, then the Offertory might have as great a devotional value as any part of the service. If they only give the least possible—something which they will not miss—then the rest of the service must inevitably be invested with an air of unreality, for what is the use of praising God as the Giver of all and praising Christ for giving Himself and praying to God that He may bestow His richest blessings upon us, acknow-



## In the Father's House

ledging that God is Sovereign and Father, and that Christ is Lord of All, if when we come to the moment of giving practical expression of our sense of God's Fatherhood and Christ's sacrifice and Over-Lordship we feel in our pockets or purses for the coin of least value? Our worship becomes very much of a mockery, and we fail to get anything like the full devotional value out of it.

### SYMBOLIC PRESENTATION TO GOD

It is well at the Offertory part of the service to show by some visible or vocal sign that we do regard the Offertory as an act of sacrifice, of giving back to God something of what He has given to us in token of our acknowledgment that He has a right to all. In Anglican churches this act of acknowledgment is usually made by the takers of the Offertory presenting the Offertory on the Communion Table, and the minister asking in a sentence or two for the Divine blessing upon it. Some Nonconformist churches have adopted the practice, and it were well if it were generally adopted. The Offertory must cease to be regarded as a sordid element in the service. The rattling of coins in the Offertory box or plate should sound as eloquent and as affecting as the voice of the minister in prayer

## The Offertory

or as the voices of the congregation in praise. A story is told of an American who dropped into a church where the offering was presented at the communion table as a gift to God. He said afterwards, "It had never presented itself to me in that light. I always thought I was giving something to the minister or to the Church, and I thought a quarter of a dollar was as much as they had a right to expect from me, but when I found that the offering was to God, I felt downright mean." There are very few congregations a large majority of the members of which would not feel "downright mean" if they thoroughly realised that the offering was an act of sacrifice and a gift to God, and that in giving their least they were depriving God and God's Church and God's poor and God's little ones in heathen lands of their rightful portion.

### SPECIAL OFFERTORIES

There is not only the ordinary Offertory at every service for the specific use of the church, its services and its ministry, but the special Offertories for various objects. These special Offertories have their spiritual significance where clearly expounded, and minister largely to the devotional value of the service. Suppose, for instance, it is the annual "Hospital Sunday,"

## In the Father's House

or a special appeal for an Orphanage or for the assistance of the bereaved relatives of those who have perished in some great disaster. The Offertory in these cases is an act of Christian compassion, an acknowledgment that the members of God's great family feel it to be not only their obligation but their privilege to minister to the necessities of the suffering and the bereaved. Such an Offertory should enlarge and warm and make tender the Christian hearts of the congregation. They will think of the Christ most compassionate who was always "touched with the feeling of our infirmities," to whom those in trouble or distress never appealed in vain, who placed on the right hand, in His picture of the Judgment Day, those who had given meat to the hungry, water to the thirsting, and who had visited the sick and those in prison. The congregation should think that though they cannot personally go to the help of the suffering, yet, by their offerings, they are providing proxies who will go in Christ's name and with Christ's sympathy on their behalf to help to dry the tears of the suffering and to bind up broken hearts. Then again, there is the special Offertory for the Sunday-school or some other dependent institution of the church. The members of the church and congregation as a whole ought to be made to feel in the Offertory that they have

## The Offertory

a direct personal interest in the carrying on of the school or other institution. Too often they think that the business of the school is the affair of the superintendent and the teachers, whom they leave to do the best they can, often with totally inadequate means. But surely the children in the school should be looked at as Christ's "little ones;" and the superintendent and the teachers as the heart and the brain of the church ministering to those little ones, enlightening their minds, training their characters, doing their best to fit them to be Christ's men and Christ's women in the world.

### THE EVANGELISTIC OFFERTORY

Another occasion when the Offertory should be peculiarly a means of grace and an act of worship, of sacrifice by the congregation, is when it is to be devoted to the home or foreign missions of the denomination to which the church belongs. There may be members of the church who question the value of missions. That will be because there has been something defective in the teaching and the prophetic messages of the pulpit. If there is anything in the whole range of activities of the church which should enlist the enthusiasm, interest and the most heartfelt sympathy of every member of a

## In the Father's House

Christian church, it is the Church's mission work. That church is selfish, indeed, which thinks it has done enough for Christ and the church when it has provided for its own services, when it regards money raised and sent out of it for other purposes than its own as money diverted to uses with which it has little sympathy. The very life of the Christian Church is sacrifice, and surely there is no sacrifice which has so sweet a savour with Christ as sacrifice made in order that the Gospel, not only as a message but as a force, should be carried to those in darkness and distress in the Homeland, and to those living in the dark places of the earth who have not yet come within sound of the Gospel, and have not yet learned the blessedness of belief and faith in the Christ of God.

### EDUCATION IN THE OFFERTORY

Every Offertory, for whatever object, is rich in spiritual significance if the church and congregation have been properly educated. That minister and those Church officials who are afraid of making large demands on the self-sacrifice of their people are unconsciously inflicting a serious spiritual injury on their people. The people will respond if the teaching is there. Those people who have been well taught will

## The Offertory

have the mind to work and the mind to give, and that church will be the most devotional in its public worship and the most energetic and successful in its spiritual and social activities in its neighbourhood, whose people have come to regard the Offertory, not as an impertinent and distracting incident of Public Worship, but as almost the culminating point of that worship, the point at which they show the reality of their faith and their professions of filial submission to the Father in heaven, and of loyalty to the Christ who gave Himself for them, by their willingness to make sacrifices for their sakes, for the sake of the Church, and for the sake of all those who need Christian illumination and Christian service.

## CHAPTER X

### THE BENEDICTION

IF the service has been rich in the spirit of worship the Benediction which brings it to a close puts the crown upon it. From the opening hymn or Sentences to the hymn after the sermon there has been a cumulative impression. Minds have been subdued and hearts surrendered. All things that are of the world worldly have been forgotten. A message has been delivered through the medium of the preacher's personality that has been received as more than the thoughts and words of a mere man. Heaven has been opened to seeing eyes and hearing ears, and the raising of hearts and voices in Songs of Zion has seemed to be an earthly joining in the chorus of those who chant their praises around the throne of the Eternal. The service has ministered food to the mind, courage and consolation to the heart, bread of heaven to the hungry soul, and now it has come to the point at which the congregation is to rise and go its several ways. But before they depart all heads are bowed and the preacher with uplifted hand pronounces the Benediction.



## The Benediction

That uplifted hand is a solemn bit of symbolical ritual. Yet the severest Puritan would never dream of objecting to this bit of ritual. As far back as the history of man goes the hand upraised over the head of an individual or of an assembly has been regarded as the sign of blessing. So Jacob blessed Esau when Esau falsely took his brother Jacob's place and stole the blessing. Many a man or woman, till the end of a hoary old age, has remembered the white-haired father's or mother's hand laid on the head in blessing when he or she has left the old home or when, just before the eyes closed in the last sleep, the parent gave to the child a parting blessing. So God, our Father in heaven, blesses His children on earth when they are gathered as members of His family, confessing their family relationship, and owning Him as their Father in the house that is built to His honour and glory. The preacher's uplifted hand is the sign of the Father's hand raised in blessing.

The laying on of hands on a candidate for ministerial ordination, or of a deacon or elder admitted to office in his church, has something of the same symbolical significance. This laying on is the sign of the Divine imparting of grace to the man who is recognised as having the prophetic gift, or the man whose saintly

## In the Father's House

character and aptitude for the Master's business have marked him out for special service in the Church. In Episcopalian Churches the Bishop's hand upraised accompanies the pronunciation of his blessing on the people. So in St. Peter's at Rome the Pope's blessing of the people with hand raised over them makes the deepest and most solemnising impression on the kneeling congregation. During the Great War how often the hand of priest or minister upraised has comforted soldiers about to march forward to trenches, or for an attack, from which they may never return! No wonder, then, that the Benediction at the close of morning or evening worship is one of the most impressive bits of the ritual of the service.

The most familiar Benediction comes down to us direct from the earliest Church. It is the blessing of the Triune God in the form given by St. Paul at the close of the Second Epistle to the Corinthians—"The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen." This is the developed form of Paul's favourite Benediction. The Epistle to the Romans ends really with "The grace of our Lord Jesus Christ be with you. Amen." This is repeated at the end of the Salutations that follow. It occurs as the closing Benediction of the

## The Benediction

First Epistle to the Corinthians. In the Epistle to the Galatians we have "The grace of our Lord Jesus Christ be with your spirit. Amen." There is another Benediction at the end of the Epistle to the Ephesians, "Peace be to the brethren, and love with faith, from God the Father, and the Lord Jesus Christ. Grace be with all them that love our Lord Jesus Christ in sincerity. Amen." The Epistles to the Philip-pians and the Thessalonians have "The grace of our Lord Jesus Christ be with you all. Amen."

The common element in all these Benedictions is "The Grace." Grace is a Gospel word so rich and varied in meaning that translation of it by any one term is impossible. It is a word taken over from the Old Testament, but with an infinitely fuller content. Grace stands for all that Christ is, has done for us and gives to us ; it stands for all the love of a bountiful Father means to His children. It stands for the beauty of holiness, the Christ-likeness which the Master stamps on the personality of all those who love Him sincerely with full hearts. The congrega-tion, bowed to receive the Benediction, puts itself in the posture of accepting all the spiritual gifts which Son, Father and Holy Ghost are waiting to bestow.

But there are several Benedictions, some of

## In the Father's House

which may be used either in conjunction with the Grace Benediction or as an occasional change from it. There is the Blessing of the Priests in the 67th Psalm—a liturgical Psalm—"God be merciful unto us and bless us and cause His face to shine upon us." Then we have at the conclusion of the Epistle to the Hebrews—and it is so unlike any Benediction of Paul that it is one of the strongest bits of internal evidence against the Pauline authorship—the beautiful Benediction: "Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight, through Jesus Christ; to whom be glory for ever and ever. Amen." This most affecting Benediction is one to be used with impressive effect at the close of an evening service, especially when the hymns, readings and sermon have exalted the person and the sacrificial work of Christ.

In the Second Epistle of John there is yet another Benediction which is often used in a modified form—"Grace be with you, mercy, and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love." This in modern usage is converted into a Benediction of the Triune God.

## The Benediction

In churches with liturgical worship the Amen of the Benediction is commonly sung by the choir. According to ancient usage it is a "Seven-fold Amen," and there are several musical settings of it, notably the familiar "Dresden Amen." Sometimes this Seven-fold Amen is used in Nonconformist chapels, but more often the preacher pronounces the Amen, and the people sit with bowed heads while the choir softly sing a Vesper verse—that is at evening service. But whether it be the morning or the evening Benediction its effect is most solemn and impressive if the congregation has been subdued to the mood of worship. The Benediction falls on ears and hearts as comforting and refreshing as dew on the mown grass. When heads are raised and the people rise to make their way homeward they carry the Benediction with them, and the blessing it conveys lightens the labours and the cares of all the working week that is before them.



## PART II

### GREEN PASTURES AND STILL WATERS





## CHAPTER I

### GOD IN THE EVENING COOLNESS

"And the Lord God took the man, and put him into the Garden of Eden to dress it and to keep it."—GENESIS ii. 15.

"And they heard the voice of the Lord God walking in the garden in the cool of the day."—GENESIS iii. 8.

SINCE the prosaic literal interpretation of the early chapters of Genesis has been given up there is reason to fear that the spiritual riches conveyed in the stories so wonderfully told have been largely lost. The value of those idylls of mankind in its grown-up childhood does not lie in any record of actual historical happenings. It lies in the glimpses given us of the heart of man—of man when he is near to God, and when he has put God far from him. Man in the simplicity of his origin is placed in a beautiful garden. He is in close and continual touch with nature. He is on terms of friendship with every living thing. He takes a child's delight in the flowers, in the fruit trees as they bud and blossom, and bear the fruit which he watches ripening in the sun and shower. The sky, with its fathomless blue, is to him an over-arching

## In the Father's House

heaven. He himself is part of the nature in which he lives. The flowers and the birds and the beasts, the winds gentle or boisterous, the day and the night, the dawn and the dusk, all speak to him in language that he understands. "God made the country and man made the town"; and man in the garden, provided he keeps his innocence, feels that God is very near. God seems to be lost amid the rush and roar of the city streets, and His voice is drowned in the world's bustling activities.

### "BITS OF EDEN" ON EARTH

Taking the story as it stands, with no desire to analyse it from the critical point of view, what an appeal it makes to the imagination! Blind Milton found his highest flights of lyric inspiration in the garden; old and blind, lover of all things beautiful, he remembered nature in the procession of the seasons. He conjured up visions of Eden, and put into the mouths of the first parents their praise and prayer to their Creator. And in every age the man or woman of natural piety has found God in the garden. Even in the smokiest towns men and women try to make a bit of Eden between brick walls in the face of every difficulty of soil, light and air. There is refreshment for the body, an anodyne

## God in the Evening Coolness

for shattered nerves, forgetfulness of the worries of the day in the bit of garden. The manager of a great nursery firm told me recently that when the head of his bulbs department presented to him his list of quantities to be ordered for the autumn he cut it down to 50 per cent. To his surprise, however—and he found his experience confirmed by that of other houses—there had been such a rush on bulbs that they were sold out and had had to order new supplies post-haste. His explanation was that, in spite of compulsory war economy, people were buying bulbs to give them winter and spring interest, and divert them from morbid brooding on the miseries of the time. They will find God, let us hope, in the gold of the daffodils, the purity of the lilies, the deep-blue of the scillas, the rainbow shades of the tulips. The cannon may roar, the rifles ping, the machine-guns rattle and spit, but God is still in the garden, and we may find Him walking there in the cool of the day.

### THE HAPPINESS OF A QUIET MIND

“They heard the voice of the Lord God walking in the garden in the cool of the day.” Need we limit the cool of the day literally to the evening hours? Even if we do there is some-

## In the Father's House

thing to be said for it. After the fitful fever of the day's activities it is a boon unspeakable to relax and rest in the evening. The agitated brain calms down, "The cares that infest the day fold their tents like the Arabs, and," if we are wise, "they will silently steal away." Happy is the man who, reaching his home, can leave the day's business behind him! Unhappy is the man of the unquiet mind who feels that after the day's work he cannot settle down, but must "enjoy himself" in exciting ways. There is a large, and before the War a rapidly growing, class whose evening pleasures were as exciting as their day's work. That was a symptom of the distance the townsman has travelled from "Eden, the Garden of God." The old-time quiet felicity of the home-life, which is the surest restorative of nerves jaded in business, seemed to have vanished for ever. The "cool of the day," whether in the garden or in the family circle, is when we are most likely to feel God near to us, unless it be in the freshness of the early morning. God seems very far away in office and shop and warehouse, in the train and on the tram, in the streets where "latest edition" succeeds latest edition, in the places where politicians debate and trade unionists discuss wages and hours. In a well-ordered world, with a true conception of God, God could be found,

## God in the Evening Coolness

no doubt, amid the bustle of the noontide as well as in the cool of the day, but now, as ever, He is found as a rule not so much in the thunder as in the stillness. In older times, before the advent of "latest edition," sensational novels, and cheap weeklies and monthlies, our forefathers and foremothers found God in the cool of the day in quiet reading of the Bible, of sacred poetry, of much-loved devotional books, in serious talks about things Divine and the concerns of the soul, and in family worship before the family circle broke up for the night's rest. Well would it be for heart and brain if there could be some return to the old-time habit of meeting God in the cool of the day. Perhaps, after the stress and strain of this solemn time, when in the absence of all earthly comfort people are driven back upon God, there may be a revival of the old-time delight in family piety.

### QUIET PLACES IN BUSY LIVES

Let us, however, give a broader extension to "the cool of the day." We may make for ourselves quiet places at any hour of the busiest day. Out of Fleet Street or the Strand, within a few yards of the central stream of London's roaring tide, it is possible to find oneself in the midst of the green refreshment of beautiful gardens, where

## In the Father's House

trees cast their cooling shadows on scorching summer days, and summer flowers follow the spring bulbs and themselves are followed by the glory of the pageant of autumn. Even so the man who seeks to walk with God in life's garden can find a few minutes, if he wills, to leave the noise and dust of the world and rest the soul in quiet contemplation and happy thought. The shouts of newsboys, the rumble of motor buses, the roar and rattle of the rushing activities of the great city, the crowded pavements, do not drive away God. Wherever we are there will He be, and meet us if it is our heart's desire to meet Him. When in Paris recently I was in a Protestant church whose minister told me its doors were open all day long, and hundreds, Protestants and Catholics, would enter for a minute or two for a word of prayer, and even if they did not pray they went away refreshed. It would be well if all our churches in the busy parts of our cities were so opened. But even if their doors are continually closed a man can always make a "solitude of two," and find God walking in the garden, and One also will meet him who loved the garden, and after He had laid down His life for those who had despised and rejected Him, was laid to rest in a garden tomb. Need readers be reminded that a woman who went on pious pilgrimage to that tomb met One whom she



## God in the Evening Coolness

“supposed to be the gardener,” and found that He was the risen Lord walking in the garden?

“They heard the voice of the Lord God walking in the garden in the cool of the day.” God walks in the garden in the eventide of man’s life. The aged saints often have a look on their faces and a light in their eyes which only come to those who have heard the voice of the Lord God walking in the garden. “Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age.” They are in the garden with God. They have returned to Eden. They are part of the garden. The metaphor may be somewhat mixed, but there is eternal spiritual truth in it. Those who have “done their bit” in the world through a long life, who have tried to keep in touch with God, who have sought to grow into Christ, and to let Christ grow into them—it is their just and blessed reward to be privileged in the cool of the day to hear the voice of God walking in the garden. How these men and women keep our faith alive! How near God seems to them, and they to God! They are never worried by “problems of faith.” All problems are lost in their personal touch with their Heavenly Father and with Him who has loved them, and will love them to the end. And when the end comes they find it is no end

## In the Father's House

at all, but only a beginning. They are just transplanted to another garden, through which flows the "pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, is the tree of life, which bears twelve manner of fruit and yields her fruit every month, and the leaves of the tree are for the healing of the nations."

There is a land of pure delight,  
Where saints immortal reign,  
Infinite day excludes the night  
And pleasures banish pain.

There everlasting spring abides,  
And never-withering flowers :  
Death, like a narrow sea, divides  
This heavenly land from ours.

Sweet fields beyond the swelling flood  
Stand dressed in living green ;  
So to the Jews old Canaan stood,  
While Jordan rolled between.

## CHAPTER II

### THE POOL AND THE RIVER

“ For in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water.”

ISAIAH xxxv. 6, 7.

“ There is a river, the streams whereof shall make glad the city of God.”—Ps. xlv. 4.

“ The river of God, which is full of water.”—Ps. lxxv. 9.

“ But the water that I shall give him shall be in him a well of water springing up into everlasting life.”

JOHN iv. 14.

“ And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.”—REV. xxii. 2.

OURS is not a “ thirsty land, where no water is.” Our complaint is rather that the water supply is usually overdone. For this reason we find it difficult to appreciate the water imagery of the Old and the New Testament at its full value. “ Harts ” do not “ pant after the water brooks ” in England. Our heat-waves are rare, and even at their hottest are nothing compared with the normal summer temperature of some Oriental countries where for months the sun’s

## In the Father's House

rays beat down pitilessly out of a heaven of brass on an earth cracked and wrinkled, where a shower of rain is more priceless than a king's ransom. Our troops in Mesopotamia, fighting in a temperature of 120 in the shade, will be able henceforth the better to understand the water symbolism of the Bible. A dry season is bad enough in normal times, with the baking and caking heat of the sun, but what of the years when the early and the latter rains alike fail, and, as in Elijah's time, the land becomes dust-dry for two or three years at a time ; the river beds themselves are as waterless as the roads ; and the very springs yield only, from their mud, the smallest supply of pestilential brackish water ? No wonder that the goodness and bounty of God could be pictured to the Hebrews in no way more appealing than as the turning of parched ground into a pool, and as the streams of a river " full of water," making glad the city through which it flows, and on whose banks the trees of Paradise blossom and bear their fruit.

### THE WILDERNESS

" Waters in the wilderness." " Streams in the desert." " The parched ground a pool," and " the thirsty land springs of water." What a refreshment to the mind of a man living in a

## The Pool and the River

dry land ! Picture the feelings of such a man after a long season of drought beneath a burning sun—months, and it may be years, of drought. The one almost maddening craving of his heart is for water. Water means not only satisfaction for his thirst, but it means coolness, greenness, fragrance, harvest, relief from gnawing anxiety, security for the future. We know not the price of water in our land. We grumble at our frequent rains. Rainy weather is “bad weather.” Continuous sunshine is “good weather.” In Isaiah’s land rain and sunshine were looked upon with different eyes. The early and the latter rains were looked for as God’s means of bringing boon and blessing to the earth. The water, as in Egypt and Mesopotamia, was channelled and husbanded with avaricious care. When the rainy season passed and the cooling showers failed to fall, hearts were heavy as lead. Nothing was so hateful as the sunshine. But if this was the case in Palestine proper, what about “the wilderness” where perpetual drought was the rule ? The Hebrews knew the wilderness. They remembered how their pilgrim fathers had almost perished of thirst and had been saved only by the water that gushed from the smitten rock at Rephidim. The wilderness was the symbol of dryness, thirst, sterility. Our British soldiers,

## In the Father's House

when they marched to the relief of Gordon at Khartoum, had to carry their water with them for nearly a week across the desert of Korosko.

It is not always so bad as that in the wilderness. There are wells and pools to which the wilderness travellers look with eager anticipation. Joy it is when in the distance, after a scorching journey, they come in sight of the fringe of palms which signal the presence of the pool. If they have travelled that way before they talk eagerly to their companions who are visiting the wilderness for the first time of the plenty and coolness of the water ; of how its presence tempers the furnace heat ; of the refreshing shade of the fronded palms ; of the evening and early morning delight of Elim.

But it may happen that, for the first time, and without a guide, men find themselves in the wilderness. Through broiling heat and blinding sandstorms that scorch the stricken face they travel on, wondering how much farther it is to the pool. The water they carry has run nearly out, and what is left is warm and nauseating, and seems to cheat rather than to assuage their raging thirst. Again and again they are mocked by the tantalising mirage. Nature is in sardonic mood and plays Mephistophelean pranks with them. There, not far ahead, is a glistening lake in an emerald setting of palms that are rest and

## The Pool and the River

refreshment to the eyes. But as they hasten on the lake and the trees, like a will-o'-the-wisp, diabolically recede, and at last vanish from the dreary yellow monotony of the landscape, and their hearts are sick with the hope deferred, and thirst more intolerable than ever clutches each throat and the shrivelled lips crack. Fear falls on the travellers. Is there no pool within distance reachable before they drop exhausted, and watch the ill-omened carrion birds of the desert hovering and settling around, awaiting the feast that shall add more bones to the thousands that are bleaching in the great thirst land? At last, at last, in the nick of time, they do discover a pool that is not mirage, and no priceless wine saved only for an Emperor's coronation banquet was a quarter so potent in "making glad the heart of man."

### THE WILDERNESS IN THE MAN

The symbol of coolness, greenness, refreshment, fertility! Man's life is that of a pilgrim in "the wilderness of this world." He does not live by bread alone, nor quench his thirst with earthly drinks. He moves in two worlds that inter-penetrate—the worlds material and spiritual. He is soul as well as body. He is heaven-born as well as his mother's son. His



## In the Father's House

"success in life" is not alone his success in shop, office, lecture room or studio, but is the multiple development of all his powers of body, mind, heart and soul. What is the value of rising to the top of his trade or profession if his heart is shrunken and his soul dried up in the process? He but repeats the story of Dives who, "in hell," craved for a drop of water to cool his tongue. The "hell" of the story is not a merely local place of post-mortem retribution. It is the state of the man in "the wilderness" whose soul has not found the "pool" and the "streams of water." There is a soul thirst that is a conscious "panting after God as the hart pants"—a conscious, blessed thirst, that shall surely find its quenching in the "pool"; but there is a soul thirst that is more or less unconscious, a vague dissatisfaction, a craving after it knows not what, a gradual parching and sterilising of the soul. This is the state of the man in "the wilderness" who is setting his heart on the merely material and sensual satisfactions of life. He is in the wilderness just as a merchant, to sell and buy, and all the wilderness means to him is the gold of Ophir, the ivory, the spices, the apes, the peacock's feathers, the Oriental carpets and silks in the countries with which he trades. He is so intent on these that he forgets all about the pool; he does not even

## The Pool and the River

look for it ; his mind is so absorbed in the calculation of his prospective gains that he even forgets his thirst, as the soldier, in the heat of battle, may be wounded and bleeding to death and does not notice it. Many such a man is perishing of soul thirst and ready to drop before he realises his danger. This is why material success becomes cumulatively less satisfying. The man with £100 a year thinks £400 a year would more than meet his most extravagant desires and needs, but when he has quickly risen to the £400 he finds he is less happy than with the £100, and each doubling of his income seems fated to halve the happiness he had possessed. He is farther and farther from the pool in the wilderness, and his arid and sterilised soul is cracking for want of the " living water," yet he never suspects the real reason of the loss of his zest of enjoyment even of the very successes he is straining his whole powers to gain.

He thinks, when he reaches a given point, he will ease down or retire for the enjoyment of his possessions. The dryness of his life of feverish activity will give place to the refreshing coolness of his well-endowed leisure. Pure mirage ! Rest is not just cessation from physical and mental activity. It is only when there is such cessation that many an envied man finds what a thirsty land without water he has been

## In the Father's House

living in. He finds no pools now, because he has never looked for any, and he has wandered so far from the pools in the trackless wilderness that even if he sought them they might for ever elude his search.

No, no ! The man in the wilderness must have the thirst for the pool. It is the thirst that will lead him to the water. Love dies down in the heart if there is no object on which the heart desires to shower its wealth of affection. Light dies out of the eyes if we persist in living in the darkness. The intellect is starved and stunted, and becomes as that of the imbecile if there is no thirst for knowledge and no zest for understanding. And if the soul of man is left to take care of itself, if its panting thirst after God receives no satisfaction, the pain of the thirst itself will become numbed, and the man will have found that he may have gained the whole world, but is a dried and dead lost soul whose bones are white in the wilderness.

### THE RIVER OF GOD

Not of man's making are the pool and the stream and the waters breaking out. Water, even in the physical world, is God's immediate creation. Man can make *Mauretania*s and *Queen Elizabeth*s, submarines and biplanes,

## The Pool and the River

cotton mills and Atlantic cables, political economies and social ethics, Ninth Symphonies and "Hamlets," but though the whole British Association and all the Institutes of all the arts and sciences were in the wilderness, they could not compound a cup of cold water. What, then, of the "living water" that "springs up into everlasting life"? That is a fountain opened for the soul's thirst-quenching and the soul's preservation by Him who fashioned the soul and gave the thirst which none but He can satisfy. It may be that in the mysterious working of Providence God is revealing anew that fact to the nations of the world just now. The souls of men—nations and individuals—have been parched and shrivelled in the interest of life's lower values. Nation has been in rivalry with nation as to which should amass the most millions of money and become the mightier in brute force. May not the locking of half the world in maniacal strife be the delirious raving and demonic struggling of a humanity fevered with soul thirst in the land where no water is? Of what avail is all our British twenty-five thousand millions of invested capital, and all Germany's miraculous organisation of a nation in arms, if Britain and Germany have failed to find the pool and the streams in the wilderness? The way to secure peace to the man and peace

## In the Father's House

to the world is to seek the pool and the place of the water breaking out, and to "drink deep of that life-giving stream."

The Ancient Mariner was on "a wide, wide sea," with "water, water everywhere and not a drop to drink." The salt in the water fed instead of quenched the thirst. Too many of us are in such a sea and are always drinking the water. There is water and water. The stream that bubbles pure and cold from the rock on a mountain side may be converted into a maddening liquor that sets the blood on fire and turns the man into a devil. So God's spiritual streams have too often in the world's history been poisoned by men, and even by Churches, to man's spiritual undoing. Let us go to where His pools are pure, to the breaking out of the waters, to the fountain-heads of the streams, and the thirsting soul shall drink in delight and strength and courage for all adventure and endurance.

### "FULL OF WATER"

There need be no torturing thirst for any soul. If there is a soul Sahara in the world, it is of man's making, not God's. "The river of God is full of water," and there are "streams in the desert." It is too commonly assumed, even in

## The Pool and the River

the Churches, that God's grace and inspiration are an intermittent supply. We pray for "seasons of refreshing from the presence of our God," for "outpourings of Pentecost." It is always a season of refreshing if we will have it so ; Pentecost may be perpetual. All that is necessary is the realisation of our need and our yearning and burning desire for the supply. If we have that thirst unslaked on the bank of the pool or the river ; if our eyes are so blinded by the dust and the glare of the desert that we do not even see the pool and the river, let us not cast the reproach upon God. His river is "for ever fresh, for ever full, for ever flowing free." Who, fainting with spiritual desire, has ever sought the cooling waters and found the pool and the river dried up ? "The water that I shall give him shall be in him a well of water springing up into everlasting life." Let us, then, be "very bold." In these dark days that seem so dry to the soul we may find, whenever we wish, the grace and the cheer that shall revive the soul. In the midst of the wilderness of the city, where men live a driving life, jostling each other in commercial rivalry, where the crowded pavements and roads give back the glare and scorching heat of the sun, the healing waters may abound. "There is a river the streams whereof shall make glad the city of God."

## In the Father's House

And there is always the one Fountain holding out to every thirsting soul His "cup of cold water," life's purest and only lasting refreshment. No fear that the pool shall ever dry up and its water become brackish and undrinkable ; no fear that the stream shall leave the river and show only its bed with mud and pebbles, for the pool and the river are fed from a source that never gives out—the river of the water of life "proceeding out of the throne of God and the Lamb"—

I heard the voice of Jesus say,  
    "Behold, I freely give  
The living water ; thirsty one,  
    Stoop down and drink and live."  
I came to Jesus and I drank  
    Of that life-giving stream ;  
My thirst was quenched, my soul revived,  
    And now I live in Him.



## CHAPTER III

### THE WINGS OF A DOVE—AND OF AN EAGLE

“And I said, O that I had wings like a dove ! For then would I fly away, and be at rest.”—Ps. lv. 6.

“Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee.”—Ps. cxvi. 7.

“But they that wait upon the Lord shall renew their strength ; they shall mount up with wings as eagles ; they shall run and not be weary, and they shall walk and not faint.”—ISAIAH xl. 31.

“Rest in the Lord and wait patiently for Him.”

Ps. xxxvii. 7.

“Come unto Me all ye that labour and are heavy laden, and I will give you rest.”—MATT. xi. 28.

THAT gentlest of souls among the masters of music, Felix Mendelssohn, found his sweetest lyric inspirations in two of the “comfortable words” at the head of this meditation. Who can forget the charm of “O for the wings . . . for the wings . . . of a dove,” sung by some silver-throated soprano, or by a boy singer of a cathedral choir ! The beats of the music mimic the beats of the dove’s pinions, while the plaintive pathos of the melody is the very

## In the Father's House

heart's outpouring of a soul wearied and forspent, panting for escape to a region of peace and calm, where it may win back its exhausted energy. And the very dew of heaven and the peace of God which passeth all understanding fall on the jaded heart in the strains of "O rest in the Lord, wait patiently for Him!" How the music in the souls of the writers of the Bible has stirred the hearts and kindled the inspiration of the "sweet singers" of all the ages since!

### THE WEARINESS OF DISCOURAGEMENT

The longing for rest often comes to those who are doing God's work in the world, and striving to live as He would have them live, just as much as it comes to men who are overburdened with the business of their secular occupation. Tiredness of heart and mind and soul is the result as much of discouragement as of overwork. Difficulties seem insuperable, lions beset the path, enemies rise up in opposition, and the hostile forces seem overwhelmingly strong. The feeling grows that the pouring out of all one's strength is wasted as water on a thirsty soil. There is the temptation to lose the faith that strengthens the heart and makes sunshine in the sky. Clouds and thick darkness surround God. The communication seems to be cut between

## The Wings of a Dove—and of an Eagle

the Great Commander and the tiny host of His faithful warriors. They are at the last gasp, just holding on, ammunition reduced to the last cartridge and provisions to the last ration. Surely they must be overcome! Is it possible for any relief forces to break through? Such feelings, and faintness consequent on such feelings, are natural enough. Nothing is truer to human nature than the complaint of the Fifty-fifth Psalm, and the longing of the psalmist for relief from his troubles and rest of heart and soul. God seems deaf to his supplication. "His voice cannot be heard because of the voice of the enemy, because of the oppression of the wicked." "Violence and strife, mischief and sorrow, deceit and guile, are in the streets of the city." It is the "deceit and guile" that most oppress the heart of the man who "moans in his complaint and makes a noise." It is not the open attack of an enemy, but a false friend who has wounded him, and the loss of faith in man has often meant loss of faith in God. He utters his melancholic longing, "O! that I had wings like a dove, for then would I fly away, and be at rest." We are reminded of Jeremiah in a similar mood: "O! that I had in the wilderness a lodging-place of wayfaring men, that I might leave my people and go from them." It is noteworthy that in

## In the Father's House

Jeremiah's case, as in the psalmist's, it is the treachery of false friends that breaks him down. "Take ye heed everyone of his neighbour and trust ye not in any brother ; for any brother will utterly supplant and every neighbour will walk with slanderers."

### THE ILLUSION OF ESCAPE

While the longing to fly away and be at rest is natural enough, it is based on an eternal illusion. It matters not how swift and how far a man may fly, his trouble is stronger and swifter on the wing than he is himself. He will not find rest by change of scene, but by change of mood and renewal of faith. The good man struggling with adversity, the just and merciful man in the face of clenched antagonisms, the simple-hearted reformer who finds his bitterest foes are those for whose welfare he is working, is a pathetic and tragic but an ennobling spectacle. Such men are the salt of the earth and the guarantors of the better world that is to be. Let us be gentle with them if at times, worn down in body and mind, there comes to them the irrepressible longing to be out of the torment and the ferocious opposition, the longing for "the wings of a dove, that they might fly away and be at rest." Well for the world is it that such

## The Wings of a Dove—and of an Eagle

moods are merely passing. If the wings were granted to them, and they transported themselves to the uttermost ends of the earth, not there could rest be found. They would be tormented with the consciousness that they had deserted their posts in the hottest corner of the Lord's battlefield in the most critical moment of the battle. No, no ; such men are not born for rest : they are born for strenuous service, for valiant combat ; and the only rest that shall come to them is the satisfaction of the man who has done and is doing " his bit," and knows that, because it is the Lord's work and the Lord's war, his bit shall tell in the final victory. That consciousness came to the writer of the Fifty-fifth Psalm, for he ends with the declaration of his faith : " Cast thy burden upon the Lord, and He shall sustain thee : He shall never suffer the righteous to be removed." He sees the end of " the wicked and deceitful men," and says, with recovered assurance, " but I will trust in Thee."

### WISDOM IN WAITING

So it is with the writers of Psalms xxxvii. and cxvi. The poet of Psalm xxxvii. has been " fretted because of evil-doers "—the wicked plotting against the just, watching the righteous and seeking to slay him ; but he has learnt the

## In the Father's House

wisdom of taking long views and the lesson that worrying and fretting is sheer waste. "Rest in the Lord and wait patiently for Him." The Lord knoweth the ways of the upright, and their inheritance shall be for ever. "Therefore wait on the Lord and keep His ways." That wisdom in waiting is a wisdom that is always in season. There is a faith that is as a seed sown by the wayside, or on thorny ground. It has no depth of root. It wants quick returns for its venture, such as it is. Such a faith is impatient. It is soon daunted, and turns to doubt and hopelessness. The faith that endures is the faith that has struck its root deep in the heart ; that, like the oak, which has braved the storms of centuries, grows the stronger through the roughest trials. "Whom the Lord loveth He chasteneth," and the man whose faith has been most severely tested, who, humanly speaking, has just reason for doubt, is a man whose faith is of the order that conquers the world. He has learned "to wait patiently on the Lord" ; he knows that, however long the delay, the relief will come at last ; he knows that never yet did the Lord fail one who trusted in Him with his whole heart and soul—that the Lord's method of training faith is to put upon it the greatest amount of strain and to give the strength that shall meet the strain.

# The Wings of a Dove—and of an Eagle

## THE WINGS OF THE EAGLE

Therefore the man of faith who, in the fullness of his faith, finds his strength for service, though he may for a moment long for the wings of a dove, for some lodging-place far from the haunts of men in some lone wilderness, soon in "waiting patiently on the Lord" recovers the serenity of his confidence. The rest in the sense of quiescence may never be his, but the Lord will give the strength that shall make the burden light. That is the message of the writer of Psalm cxvi. : "Return unto thy rest, O my soul ; for the Lord hath dealt bountifully with thee." And it is the message of Isaiah in the exultant soaring of the closing words of chapter xl. : "But they that wait upon the Lord shall renew their strength ; they shall mount up with wings as eagles ; they shall run, and not be weary ; and they shall walk, and not faint." It is not the wings of the dove that the tired worker and warrior for God needs, but the wings of the eagle. Better than rest is it "to run and not be weary, to walk and not faint." We have a nobler conception of heaven in these days than used to prevail. We do not look on heaven now as a place of everlasting rest, of "doing nothing for ever and ever." That would be no home of joy for the man and the woman who



## In the Father's House

have been most active in the Lord's business on earth. Such men and women love to regard the future life as a life of larger service, of unwearying activity, of continual consciousness of power that increases in greater ratio than its expenditure. The weariness of earth is due to the clogging of the powers of the physical integument of the soul. Released from all the disabilities of the body, with its wasting and enfeebling tissues, the soul of the just, in the land of light and liberty, mounts always on eagle's wings. Courage comes, even on earth, to the flagging soul from that thought; and that flagging soul, even on earth, in moments of deepest weariness, after patient "waiting on the Lord," has the blessed experience of the power of the eagle's wings. What marvellous flights of faith into regions of boundless vision come to God's faithful ones even here! Many are finding the eagle's wings in these darkest days of the world's history. Tens of thousands in our Churches and from our Churches are spending themselves gloriously in their Master's business, binding the wounds of the broken in the war, holding the cup of cold water to thirsty lips. They have no time to be tired, and He whose servant they are gives to them wonderful strength. "They mount up with wings as eagles; they walk, and not faint."

# The Wings of a Dove—and of an Eagle

## WHERE REST IS

“Wait on the Lord.” The Lord is waiting to be waited on: “Come unto Me, all ye that labour and are heavy laden, and I will give you rest.” It is the Master’s voice that has sounded through the ages, and is sounding still. None ever came to Him, seeking rest and faith, but found it. Who so much as He should sympathise with the weary ones? Was He not often weary Himself?—worn down in doing good, worn down by the opposition of those whose hearts were hardened and whose ears were deaf to His words; yet in the days of His flesh, in the midst of His human weakness, He knew where rest was to be found. He turned apart for a while, and in silent prayer in the solitude of the hills, in heart communion with the Father, rest and refreshment streamed into His soul. He is the same yesterday, to-day, and for ever. None need be weary to breaking down, for He will shoulder the burden and make it light. Let us, then, wait patiently, and the Lord will give us our heart’s desire.

O Blessed Life! the heart at rest  
When all without tumultuous seems—  
That trusts a higher Will, and deems  
That higher Will, not mine, the best.

## In the Father's House

O Blessed Life ! the mind that sees,  
    Whatever change the years may bring,  
    A mercy still in everything,  
And shining through all mysteries.

O Blessed Life ! the soul that soars,  
    When sense of mortal sight is dim,  
    Beyond the sense—beyond to Him  
Whose love unlocks the heavenly doors.

O Blessed Life ! heart, mind, and soul,  
    From self-born aims and wishes free,  
    In all at one with Deity,  
And loyal to the Lord's control.

O Life, how blessed, how Divine !  
    High life, the earnest of a higher :  
    Saviour, fulfil my deep desire,  
And let this Blessed Life be mine.

## CHAPTER IV

### THE BEAUTY OF THE LORD

"One thing have I desired of the Lord, that will I seek after ; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in His temple. For in the time of trouble He shall hide me in His pavilion ; in the secret of His tabernacle shall He hide me ; He shall set me up upon a rock. And now shall mine head be lifted up above mine enemies round about me ; therefore will I offer in His tabernacle sacrifices of joy ; I will sing, yea, I will sing praises unto the Lord."

Ps. xxvii. 4—6.

"Give unto the Lord the glory due unto His name ; worship the Lord in the beauty of holiness."

Ps. xxix. 2.

"And let the beauty of the Lord our God be upon us ; and establish Thou the work of our hands upon us ; yea, the work of our hands establish Thou it."—Ps. xc. 17.

"He hath no form nor comeliness ; and when we shall see Him, there is no beauty that we should desire Him."

ISAIAH liii. 2.

"Thine eyes shall see the King in His beauty, they shall behold the land that is very far off."—ISAIAH xxxiii. 17.

"The grace of our Lord Jesus Christ . . . be with you all."—2 CORINTHIANS xiii. 14.

THIS is not an age when much time is spent by the average religious person in contemplation

## In the Father's House

of God. We take God for granted ; and are content to regard Him as titular Creator and Governor of the universe, with a category of conventional attributes. The philosophical theology of the last generation or so has tended rather to veil than to reveal God. He has been an object of study, raising interesting problems difficult to solve, but His personality as Father, taking such an individualising interest in us that " every hair of our head is numbered," has been etherealised away. God as the supreme cosmic force, as the sum of metaphysical reality, lends Himself to " very able and acute discussion " in expensive volumes, and supplies learned and leisured professors with material for courses of lectures to select and not too humble audiences, but He does not attract as an object of contemplation. Our spiritual forefathers loved such contemplation ; it was the renewal of their spiritual vitality and strength, as the strength of Antæus was renewed at each fresh contact with Mother Earth. God was the Reality most real, sometimes viewed as the High and Holy One before whose " eternal light " adoring angels bowed with wing-shaded eyes ; sometimes as the All-powerful beyond nature who set in motion forces that brought to nought the triumphs of man's might and ingenuity ; but He was " the All-loving too," the Merciful

## The Beauty of the Lord

and Compassionate, with the heart that was the spring of all earth's pure affection, and the everlasting arms that were underneath the shrinking and sinking soul. Contemplation of such a God meant exposure of oneself to the searching gaze of Him before whose face our secret sins are set. It forced home on the contemplative soul the sense of his moral and spiritual responsibility. It made a faith that might be supported by Churches and theologies, but was independent of them. The soul in the immediate presence of God needs no further demonstration that "God is, and is a rewarder of them that diligently seek Him." In a busy, fussing and trifling age the inclination for contemplation of God is weakened to powerlessness ; it might be truer to say that there is nothing that men dread more in such an age as that in which we were living before the war as coming face to face with God. Men do not want to see God because they do not want God to show them to themselves. They would prefer to confine Him to His own business, which is supposed to be other than their own business. But God refuses to be kept out of any of the world's business—individual, social, or national. It may well be that the present War is His way of compelling humanity to "return unto the Lord their God, whom they have forsaken

## In the Father's House

by their iniquity." Men are being forced to look for the signs of His presence, and even to pray that He may make His presence and His power felt. When our overmastering desire is to see God, and to "see Him as He is," then we shall begin to learn His will and way for ourselves and the world.

### FRESH VISION OF GOD

The psalmists and prophets of the Old Testament in every time of trouble sought consolation and strength to bear their burden in a fresh vision of God. It was not enough that they should recognise the power and the wisdom of God; they yearned to be convinced again of His Fatherly concern for their interests and of His Fatherly shield cast between His afflicted servants and their enemies. A God who is merely power and wisdom excites our awe, but such a God were cold comfort to a heart yearning for sympathy and support. The poet of Psalm xxvii. sees God as "his light and his salvation," and asks triumphantly "whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?" He had been delivered from the plots and attacks of ruthless foes and had taken refuge where refuge never failed him, in the immediate presence of Jehovah



## The Beauty of the Lord

of Israel. His one desire had been that he might "behold the beauty of the Lord and inquire in His temple."

"The beauty of the Lord!" Beauty is more than majesty. There is beauty in the face of a friend and of a lover to the one who is the object of the friendship and the love. Others may not perceive the beauty. "Love is blind," says the proverb. There is no proverb so false. Love is not blind; love is clairvoyant. Love sees beauty under any disguise. Charles Lamb, in his essay on the proverb, "Handsome is as handsome does," remarks, in his whimsical way, that "nobody would have said this who had known Mrs. Conrady," and then he goes on to show that in spite of her homely face the lady had a beautiful soul which showed itself in all her behaviour. "Beauty is skin-deep," says another false proverb. No, beauty is heart-deep; it is rooted in the very centre of our being. And He who sits on the throne of the universe, He whose children we are, He who takes the tenderest interest in every trifling concern of our humdrum daily life, is the Fountain of all beauty. "God is love," therefore God is beauty, for love is the charm which changes that which is outwardly most repulsive into a thing of beauty. The psalmist had discovered again, as often before, the love in the heart of the

## In the Father's House

Lord, and that had kindled his desire to behold  
“ the beauty of the Lord.”

### VISION IN WORSHIP

The reader of the psalm will note that the poet had gone to “ the Lord's house to inquire,” and to gain the vision. There are those who say that without worship they can be religious and can enjoy communion with God. It may be so, but the experience of saintly souls in all the ages is that the Lord does reveal Himself in “ His own house ” in a very special way to those who assemble themselves together, as members of His family, to worship the Giver of every good and perfect thing. How can the religion of One who is humanity's Father be other than a social religion ? Soul kindles soul in the assembly of worship ; heart responds to heart ; heaven is opened and all who will may catch the vision of “ the beauty of the Lord.” This is in the mind of the poet of Psalm xxix. when he gives his exhortation to “ worship the Lord in the beauty of holiness.” Holiness, as well as love, is beauty, for holiness is purity, stainless whiteness, the absence of all moral and spiritual disfigurement. We are reminded of the parable of the Marriage of the King's Son, when those who came to the wedding banquet without a wedding

## The Beauty of the Lord

garment were cast out. Those who wish to see "the beauty of the Lord" should come prepared in soul raiment that is itself beautiful. The king's palace is no place for people who enter carelessly and lounge about in dress that is untidy and "out of the picture."

The "beauty of holiness" is not only created in the soul of the worshipper by his own spirit of devotion, it is a reflection of the beauty of the Lord Himself. Psalm xc., that majestic comparison of the timelessness of the Eternal with the momentary flash of life of mortal man, concludes with the aspiration, "And let the beauty of the Lord our God be upon us." How can any enter the immediate presence of God and bask in beauty without carrying some of it with him into the outer world? When Moses on Sinai received the tables of the law and came down from the mount the people saw his face shining with an unearthly beauty, but he knew it not himself. That reflection of the beauty of the Lord was not peculiar to Moses. Those who have lived long in the light, who have spent blessed moments and hours in rapt contemplation of "the King in His beauty," grow like Him whom they have loved and beheld. There is the promise that we shall "be like Him, for we shall see Him as He is." But we need not wait till the soul is freed from its earthly tabernacle to take

## In the Father's House

on the likeness ; the likeness may be always stamping itself upon us. Praise God for the men and the women whose faces, shining with maturing saintliness, are a benison to look upon. Such are found in all the Churches, and they are the most convincing of living epistles.

“ NO FORM OR COMELINESS ! ”

The prophet-poet who, when his call came, saw “ the Lord sitting upon the throne, high and lifted up, and His train filled the Temple,” was like the psalmist in his longing to see “ the King in His beauty.” The great “ evangelical prophet ” saw in a vision the King who was to be born at Bethlehem. At first glance that King had “ no form or comeliness, and when we shall see Him there is no beauty that we should desire Him.” That anticipation was realised to the letter, and it is still being realised ; otherwise, nineteen centuries after the coming of the Prince of Peace, the Christian nations of Europe would not now be at each other's throats. “ No form or comeliness ” in the peasant of Nazareth, the poorly-clad man who “ went about doing good,” the scourged and crowned with thorns, the crucified on Calvary, and yet during every year of those nineteen centuries the “ despised and rejected of men ” has created beauty in

## The Beauty of the Lord

lowly and faithful hearts that has become radiant in gracious faces and has shown itself in loving deeds. The prophet assures the faithful that "their eyes shall see the King in His beauty ; they shall behold the land that is very far off." The land seems far enough off in all conscience just now, and yet how the King has been revealing Himself in His beauty through tens of thousands of men and women who have been giving themselves to deeds of mercy for His sake and in His spirit ! The land, after all, may not be so far off as we imagine. When the dust of the battlefield settles and the smoke clears away we may discover that the land has come much nearer to us and that the throne is being prepared for Him who shall sit upon it and reign as King of kings and Lord of lords.

### " THE GRACE OF THE LORD JESUS CHRIST "

It was more than instinct, it was direct inspiration, that led all the Churches in all the centuries to adopt the catholic Benediction with which Paul closes the Second Epistle to the Corinthians. The Benediction begins with what is really the aspiration of the psalmists and of Isaiah, that we might see " the King in His beauty " and that He might impart His own beauty to us—" The grace of our Lord

## In the Father's House

Jesus Christ . . . be with you all." What is the grace of our Lord Jesus Christ but the beauty of the Lord? Graciousness, gracefulness, beauty are different ways of saying the same thing. When our desire has been to "dwell in the house of the Lord, to inquire in His temple, to behold the beauty of the Lord," when in worship vision has been given to us and the still, small voice has been speaking to our heart, when a message from lips touched with a live coal from the altar has reached us and kindled our hearts, then we may well desire and expect that "the grace of the Lord Jesus Christ" shall be upon us. That grace is and shall be upon the devout soul surrendering itself humbly and gladly to the influence of the place where the Lord loves to be in the midst of His faithful people. The greatest boon that any soul can crave is to see "the beauty of the Lord" and to have "the beauty of the Lord our God upon it."

Jesus, these eyes have never seen  
That radiant form of Thine ;  
The veil of sense hangs dark between  
Thy blessed face and mine.

I see Thee not, I hear Thee not,  
Yet art Thou oft with me ;  
And earth hath ne'er so dear a spot  
As where I meet with Thee.

## The Beauty of the Lord

Like some bright dream that comes unsought,  
When slumbers o'er me roll,  
Thine image ever fills my thought  
And charms my ravished soul.

Yet though I have not seen, and still  
Must rest in faith alone,  
I love Thee, dearest Lord—and will,  
Unseen, but not unknown.

When death these mortal eyes shall seal,  
And still this throbbing heart,  
The rending veil shall Thee reveal,  
All glorious as Thou art.



## CHAPTER V

### " THE LIGHT OF MEN "

" And God said, Let there be light ; and there was light."—GENESIS i. 3.

" Lord, lift Thou up the light of Thy countenance upon us."—Ps. iv. 6.

" The Lord is my light and my salvation ; whom shall I fear ? "—Ps. xxvii. 1.

" Thy word is a lamp unto my feet, and a light unto my path."—Ps. cxix. 105.

" The people that walked in darkness have seen a great light ; they that dwell in the land of the shadow of death, upon them hath the light shined."—ISAIAH ix. 2.

" In Him was life ; and the life was the light of man ; and the light shineth in darkness ; and the darkness comprehendeth it not."—JOHN i. 4, 5.

" Then spake Jesus again unto them, I am the light of the world ; he that followeth Me shall not walk in darkness, but shall have the light of life."—JOHN viii. 12.

" God is light, and in Him is no darkness at all."

I JOHN i. 5.

" And the city had no need of the sun, neither of the moon, to shine in it ; for the glory of God did lighten it,

## “The Light of Men”

and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light thereof.”

REVELATION xxi. 23, 24.

“WHAT in me is dark illumine,” blind Milton prayed. That is the prayer of every thinking man, most of all of the man conscious of the possession of a soul. “The night is dark, and we are far from home,” and without light on the path we stumble along, in constant fear of falling. But if we will we need not walk in the dark.

Walk in the light, so shalt thou know  
That fellowship of love  
His Spirit only can bestow,  
Who dwells in light above.

He who gave the eyes, whether of body or soul, created the light wherein they see.

Light and darkness have always instinctively been regarded as the symbols of good and evil, of knowledge and ignorance. There is no fiat in the Creation Poem of Genesis more divinely significant than, “Let there be light ; and there was light.” “Offspring of heaven first-born,” again says Milton. Light is the prime gift of the Father of lights to an earth in chaos with darkness brooding over it. We know more about light than did the Hebrew poet. Nothing in physical science carries us farther from

## In the Father's House

nature to nature's God than the study of the phenomena of light—this pulsating, intangible, imponderable, immaterial thing that flashes itself through space at the rate of 170,000 miles a second, that even when our sun is below the horizon still signals to us from other suns so inconceivably distant that the twinkle we see is the light that left them tens of thousands of years ago and has been journeying to us ever since.

Light is life. A dark world must be a dead world. Living things crave the light. Just now, with the lengthening days, our gardens are awakening from their winter sleep, and it is the light, even before the heat, that draws up the spikes of the bulbs, makes the buds burgeon on trees and shrubs, and opens the cups of the crocuses, the snowdrops and the "glories of the snow."

Light is beauty. It is the creator of colour. In darkness not only is colour invisible, but it could not be at all. The colours are the prismatic sub-divisions of pure light. The "actinic" power of light, working in a mysterious way on the chemical elements of living and growing things, creates the gamut of green shades of foliage of tree and plant, and all the shades of all the colours of the flowers, so various and so subtly different that horticulturists in vain try

## “The Light of Men”

to catch and confine them in “colour charts.” Light creates as well as reveals the beauty of colour.

Light is joy. Arctic explorers are unanimous that the gloom of the long Arctic winter depresses the spirits, makes men morose, causes even the closest friends to become snappy with each other on the slightest provocation. November and December are not only dull in themselves, but they make for dullness in us. How a bright day in winter seems to lift a load from heart and mind! And in summer-time basking in light is no small part of the joy of a summer holiday. The mind, as well as the body, needs the light cure as well as the air cure.

### THE LIGHT THAT IS LIFE

“In Him was life, and the life was the light of men.” So says John of “the Light of the World.” And Paul, on whom the Light had flashed on the Damascus road, says passionately, “For me to live is Christ.” The author of the Epistle to the Hebrews speaks of Christ as “the brightness of His glory”—the luminous emanation of the “eternal Light.” The soul, no more than the body, can live without light. It withers and perishes in the darkness. Set and

## In the Father's House

living in the light, it revels in the life that is  
"more abundant"—

It's life of which our nerves are scant,  
More life and fuller that we want.

If there are starved and stunted souls, it is because they have not basked in the light that is "the life." They are like those sun-loving flowers which the inexpert suburban gardener plants under a north wall or in the dense shade of shrubs, and they grow puny and miserable, either not flowering at all, or giving only a few miserable blooms. On the other hand, the "children of the light" are "fat and flourishing," they spread "as the green bay tree," they are in robust spiritual health, and radiate their vitality to all who come into their fellowship. It is a soul holiday to spend a season in their company. Theirs is the "life more abundant," they "can do all things"; no force can make them yield, no fear can make them quail—they are spiritual athletes with firm and elastic muscles, their faces browned in the "light," their arteries pulsating with the richest and reddest blood. There is a sickly saintliness of those who live not in the full light, but in a "religious light" so "dim" that they just keep precariously alive, and that is all. Just now the cry of churches, as well as of individuals, is

## “The Light of Men”

for the “life more abundant.” Let them get into the light, and they will soon feel the health and strength returning as in a sun cure at the seaside. Let the prayer of every fainting soul be, “Lord, lift Thou up the light of Thy countenance upon me!” and the triumphant pæan will not be long to follow—“The Lord is my light and my salvation; whom shall I fear?”

### FEELING AFTER THE LIGHT

How those Hebrew saints stretched “loving hands of faith” after the light, how the tendrils of their hearts were always turning towards the light! They lived in a twilight dispensation, but on the far horizon they saw the promise and potency of a light that should flood their race and all the races. Meanwhile, they loved to make the most of the light they had. To the seeking soul the light pours in. And they had the written outpourings of the hearts of seekers of the light who in generations before them had trusted in Jehovah of Israel, and never been confounded. Psalm cxix., with its curious alphabetical acrostic form, has always been a most loved song of the Jews. The Word “is a lamp unto the feet, and a light unto the path.” If the Christian nations had used the lamp more, there would have been less of that “stumbling

## In the Father's House

on the dark mountains " which has led us to the crowning chaos of the nations. Perhaps our whole idea of the use of the Bible has been wrong, and its misuse has led to its too common disuse. We have regarded it as a theological text-book, as a storehouse of texts to back up our pet dogmatisms ; we have drilled children in it till they have loathed it. If we had used it as a lamp and a light with a single eye to finding the will of God and the strength to walk in His ways, it had been better for us as individual souls, better for us as Churches and nations.

### JOY IN THE LIGHT

" The people that walked in darkness have seen a great light." That " Shadow-of-Death-land " has been invaded province by province by the Light, but there are still many provinces in gross darkness, or in a light that is only darkness visible. It may be that parishes of our own national life are in that darkness visible rather than in the light. We must not make too sure of our own superior illumination in our depreciation of the darkness of an anti-Christian German kultur and militarism. There would be more joy in our Church life and in our individual soul life if the light were less dimmed by the darkness of ignorance and false concep-



## “The Light of Men”

tions of what the light really is. Not rarely the light has been obscured by the dark shadow of the Church itself, and it is fatally easy to shut out most of the light by ignorant or wilful closing of the shutters, or narrowing the aperture to the slenderest slit. There should be windows all round the Church and the individual and above them, as of the conservatory, which is a trap for sunbeams.

The light creates beauty, but it also shows up ugliness. A room may look all right, and the atmosphere may be thought pure, until a ray of light streams in. Then all sorts of untidiness, dirt, soiled carpets and curtains, faded and frayed carpets, leap into tell-tale visibility, and even the invisible atmosphere is seen to be thick with powder of dust and doubtless with millions of mischievous microbes. So with man when his “secret sins are set in the light of His countenance.” Even the best and purest of men, set in that searching light, sees himself full of imperfections. A Paul, an Augustine, a Bunyan, confesses himself to be “the chief of sinners,” and so far from making a self-righteous boast of his holiness, after the fashion of certain modern sects, he falls in self-abasement and confession at the foot of the Throne. But that self-revelation in the light is healing in its influence, after the first awful

## In the Father's House

sense of discouragement. It guards a man against the danger of presumption, the pride that goeth before a fall. The light that shows the motes in the atmosphere of the room sets the housewife at work with broom and pail and scrubbing-brush and floor-cloth. We must see the ugliness if we would create the beauty.

### FOLLOWING THE LIGHT

"He that followeth Me shall not walk in darkness, but shall have the light of life." Yes, but there must be the following, the yearning, the seeking of the light. Much faint faith and doubt that is less than honest is that of men who wait passively for the light to come to them instead of "following the gleam." We are coming to understand the will element in faith, the surrender element, the active service element. The faith that removes mountains is no passive inertia, but a tremendous driving power, and it is the possession only of the men who will strive with might and main to get the light. There are men like those in Plato's cave, who are so habited to living in darkness that they never see the light at all, and do not even desire to see the light in itself, but are content with whatever shadowy visibilities they

## “The Light of Men”

may discover with groping eyes in the gloom. We need men who are not only not afraid of the noonday brightness, but who have trained their eyes to gaze unshaded at the Light of the World, Him who is the reflection of One who is “Light, and in Him is no darkness at all.”

### THE NATIONS IN THE LIGHT

As the Bible begins with the Divine fiat, “Let there be light,” so it ends with the vision of an earth from which darkness has disappeared, where they “had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved walk in the light thereof.” That is earth, humanity, as it is to be—not a heaven in the beyond. Heaven it will be indeed, but a heaven here and now. For is not Christ “the Light of the *world*”? That blessed consummation of “the travail of His soul” is hastened by every soul that gets itself saturated and resplendent with His light. From the soul of the individual the light shall saturate society in all its activities; the light shall leap the seas and spread from people to people, chasing the darkness, until all the nations “walk in the

## In the Father's House

light thereof." That is something worth hoping for, praying for, working for.

Far o'er yon horizon rise the city towers  
Where our God abideth ; that fair home is ours ;  
Flash the streets with jasper, shine the gates with gold ;  
Flows the gladdening river, shedding joys untold ;  
Thither, onward thither, in Jehovah's might ;  
Pilgrims to your country, forward into light !

## CHAPTER VI

### “ SUFFICIENT UNTO THE DAY ”

“ And they gathered it every morning, every man according to his eating.”—EXODUS xvi. 21.

“ Give us this day our daily bread.”—MATTHEW vi. 11.

“ Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall He not much more clothe you, O ye of little faith ? ”

MATTHEW vi. 30.

“ Take therefore no thought for the morrow, for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.”—MATTHEW vi. 34.

“ But though our outward man perish, our inward man is renewed day by day.”—2 CORINTHIANS iv. 16.

THE troubles hardest to bear are those that never come. When actual troubles are upon us we can usually muster up courage to meet them, for there is a merciful resiliency of the heart and mind to emotional and mental pressure. Often those called on to endure the most, those who seem to be fighting against overwhelming odds, display a serenity and even a cheerfulness that amaze those with whom the world has gone exceedingly well.

## In the Father's House

They live and act in the spirit of the song now so popular :

There's a silver lining  
Through the dark cloud shining ;  
Turn the lining inside out.

It is " carefulness," in the old sense of the word, fullness of care, harassing anxiety as to what may happen, that crushes the joy out of so many lives. We live in a shadow projected by ourselves, and that shadow tends to grow larger and denser and chillier. There is a shrewd saying of homely wisdom that " we should not cross a bridge till we come to it." But that is what we are often doing, and the shadowy bridge breaks down under our weight.

### MODERN " CAREFULNESS "

The artificial conditions of civilised life in these modern days make for the increase of " carefulness." There are few businesses, professions, or occupations in which the man is not continually on the rack. If he is successful he is the victim of his success. Increased success means added responsibility. The man is a specialist in his line of life, and the specialist feels it is all but impossible to delegate responsibility. No man finds it so hard to take a

## “Sufficient unto the Day”

holiday as the successful man. Even his limited leisure is invaded by thoughts of business which can never, under penalty of losing ground, be banished from the mind. And the worst of such success is that it never satisfies. It drives the man ever forward as with a goad. Once he thought that if he rose to a certain modest position he would be a happy man. When he reached that position, however, he found that the happiness of satisfied ambition was farther away than ever. The strain upon him, the thousand and one things to be thought of, told upon his nerves and very likely upon his physique. It is little time he can give to family life, and very often, if he has been a religious man, it is less and less time he can give to Church life and to the cultivation of private devotion. When he reads, “Ye cannot serve God and mammon,” he finds it has a painful significance to himself. Many a self-made man has lamented that the responsibilities and anxieties he has heaped up for himself have robbed his success of all its expected joy. A London merchant prince declared that he would gladly surrender half his fortune if he could get rid of the sleepless nights which his business anxieties brought with them. The successful man cannot live from day to day. He must always be poring



## In the Father's House

into the future, planning for the future, and he is ever at the mercy of the future. "He that is low need fear no fall." Even the Roman poet spoke of the lightheartedness of the man with the empty purse as he tramped the roads. The successful man has multiplied his necessities of life. He could once have been happy on a couple of hundred a year secure. If, however, he has five thousand a year, and a thousand of it has to be lopped off, the readjustment is as a most painful surgical operation—that thousand a year less remains a permanent amputation as of a lost limb.

But there are those who have not been "successful"—the mere average, who are just able to carry on, with little or no margin of means. Should serious illness cripple, or wife or children be invalided, or something happen in business, profession, or occupation that will reduce income, or even lead to the temporary loss of income, the heart becomes as lead, and anxiety gnaws with sharpest teeth.

Then there are the dead failures—the people whose footsteps are relentlessly dogged by misfortune. Nothing that they set their hand to succeeds. Very often they are people of the "misunderstood" type, or misfits in some occupation for which they are entirely unsuited, or there may be feebleness of will, no driving-

## “Sufficient unto the Day”

power, flabbiness of character, some physical infirmity, moral laxity—anyway, they seem doomed to ineffectiveness in a world that is remorseless to those who cannot fight and fend for themselves. Not rarely such people complain that “they never had a chance,” but not rarely also they have been given many chances, and where others would have done well, they have consistently repeated their failure. But there are cases where a man has deserved success, has striven for success, has had real ability, and yet fate has seemed to pursue him with pitiless fury. No wonder he is tempted at times to lose heart, and doubt whether life is worth living in such conditions, whether it is worth while trying any more. If he is a religious man, his religion may take on a tinge of pessimism, and he may ask, why do the wicked prosper and their eyes stand out with fatness, and why do billows of affliction roll over the good man struggling with adversity? Surely he is not blameworthy if “carefulness” robs his life of its sunshine and prematurely furrows his brow and blanches his hair.

### CHRIST'S PRESCRIPTION TO THE CAREWORN

Now, what has religion to say to such men? what is Christ's prescription to the careworn and the sad of heart? Always the message is

## In the Father's House

to wait on God, to trust in God, to hope in God, to believe that God knows and that God cares. And God does know and does care. Most of our "fearful looking forward" is due to the false balance in which we weigh the interests of life. We set our hearts on the things that are material, transient, perishable, "where moth and rust doth corrupt, and where thieves break through and steal." We make our happiness depend on the will and the temper and the conduct of others. We are, for instance, in a certain "social set"—and social sets are of infinite gradation, from the strata of degrees in a factory to the "most exclusive" set of the bluest blood or the princes of plutocracy. We must have the good opinion of our set, we must conform to its conventions, we must echo its opinions, we must live up to it, or we are cold-shouldered, and life is not worth living. That tyranny of the set is at the root of the "carefulness" which has sapped the happiness of hundreds of thousands of homes, and the tyranny of the set has gone far to ruin thousands of churches, whose services must be ordered and whose pulpits be tuned to the taste of the set. But how far is all this removed from the teaching of Him who said: "Lay not up for yourselves treasure on earth, where moth and rust doth corrupt, and where thieves break

## “Sufficient unto the Day”

through and steal; but lay up for yourselves treasure in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal. . . . Therefore, I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink : nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment ? . . . Take, therefore, no thought for the morrow, for the morrow shall take thought of the things of itself. Sufficient unto the day is the evil thereof.”

### THE WASTE OF WORRY

Herein is summed up the whole of Christ's philosophy of life. And it was no new philosophy. It was the old, old philosophy of saints and sages in the whole course of Hebrew history — to trust in God, and wait patiently for Him. “But,” argues the modern man or woman, “am I not to look forward and prepare for what might happen ?” Yes, if you look forward in the right spirit—if you look forward relying on God for good, and are not always “crossing the bridge before you come to it” in anticipation of evil that may never come. And even if the evil comes, the less you anticipate it, and the less you brood

## In the Father's House

over it, the better will you be able to meet it. Meanwhile, take the good that comes day by day, and be thankful to the Giver, "whose mercy endureth for ever."

### "FRESH EVERY MORNING"

Very early in Hebrew history we have the story of the manna. Israel in the wilderness, short of memory of deliverances so recently experienced, doubted whether Jehovah would still give His people their daily bread, and He rebuked them by sending the manna. Interpret the story as we will critically, it is an anticipation of Christ's philosophy of life. Israel was to be taught its daily dependence on God. Every morning it found its food provided till the next morning, but for no longer. It need no longer worry, and it need not hoard, with all the discontent that would be the result of inequitable distribution of the hoard, and all the anxiety of the cripples and weaklings who would not get enough to meet their daily need. If we could get into the habit of looking at God's fatherly providence as giving us our food "fresh every morning," how that would smooth out the wrinkles from many a forehead, and set dancing many a lightened heart. He will and does give the food to the soul, and, were it not

## “Sufficient unto the Day”

for the greed and injustice of man, there would be the daily supply for the body of every one of His children. Even as it is, the soul richly fed with its “daily bread” gives the light and the glow of life to the body, even when the body has to endure hardness and “short commons.”

### “OUR DAILY BREAD”

“Give us this day our daily bread!” That is not so much a petition for food as for contentment. Who knows what the morrow shall bring forth? God knows, and we can leave the morrow in God’s hands. “Sufficient unto the day is the evil thereof,” and His “grace is sufficient for us.” Let us perform “the daily round, the common task,” and strength will come in the daily doing. Said Paul, in the 2nd Epistle to the Corinthians, “Though our outward man perish, yet the inward man is renewed day by day.”

### THE TWO STANDARDS OF VALUE

Returning to Christ’s standard of values, it behoves the “successful” man to bear it in mind. He may heap up “treasure on earth” and find he is a broken man in the bank of heaven. The measure of heaven is not the measure of Threadneedle Street and Lombard

## In the Father's House

Street. The man with "treasure in heaven" possesses the inward calm, the solid satisfaction, the rest of heart and mind "which the world cannot give." It is soul starvation to allow the things of this world, even the concern for our means of winning our daily bread, to so absorb us that we have no time or mind for the things that are imperishable. The Greeks had more than an anticipatory inkling of Christ's philosophy of the two standards when they invented the fable of Midas. Everything this man touched turned to gold, but he died of hunger because he could not eat and drink the food and wine transformed to gold by his touch. The more a man neglects the concerns of the "inward man" for the interests of the "outward man" the more will he be oppressed by "carefulness." In this "go-ahead age," most of all in this "nation of shopkeepers," the man needs to give the chief place to the "treasure in heaven" standard. We have had too much Samuel Smilesism, too much "get-on" teaching, and it has been learnt too well. It may require the effort of a Samson to break loose from the enchainment of the "get-on" philosophy of life, but somehow it has to be done or the life must be written down a failure. Just now there is an energetic business men's campaign to "capture German trade." What-



## “Sufficient unto the Day”

ever may be said on business grounds and grounds of national commercial supremacy for that, there is danger in it, if the getting of more trade is to be the chief national gain of the war. A campaign to save and enrich the national soul, through the individuals coming to realise their soul value, and becoming resolute to lay up “treasure in heaven,” would mean a land and Empire which every other nation might well envy, and envy without hating. If the successful man would avoid “carefulness,” he must find spaces in his life for the gaining of that spiritual wealth, he must cultivate the habit of daily dependence on God. It was a fine idea of Mr. Edward Grubb, the Friend, in a little book published just before the war, that a business man should retire at an early age, and devote his life to unselfish service. In such service he would find a satisfaction and a “success” that his greatest business *coups* never gave him, for a business *coup* is like a spirituous dram, of evanescent effect, and it tends to the creation of a thirst more and more insatiable, while glorious tiredness in “the Master’s business” brings its own blessed reward of the heart at rest.

As to the average man, living ever on the edge of potential disaster, let him eat day by day his daily bread and cultivate the thankful heart

## In the Father's House

and the trustful spirit. "He who feeds the ravens will feed His children too." The man who is faithful in the discharge of daily duty should not worry over the possibilities of the days ahead. Worrying will not alter the possibilities, unless it be in the way of incapacitating oneself to do one's best in facing them. "Worry is waste"—such was the maxim impressed by his shrewd wife on a veteran who, on the verge of eighty, is still serving his Master strenuously, and has found happiness and freedom from worry in the very strenuousness of his service.

### HOPE FOR THE FAILURE

And as for the desperate failure, is not his failure largely due to failing to see and to avail himself of the supply of his "daily bread"? That bread of the Father's own providing strengthens mind and heart, and makes a man of him who has never been manly before. There has been no more frequent miracle than the transformation of men who nobody believed "had anything in them," and who had no faith in themselves, into characters wholesome and strong, developing latent powers and astonishing everybody by their capacity, and none more than themselves. Out of weakness they were made strong, and there is no

## “Sufficient unto the Day”

strength like that of the daily bread for the daily living.

### CHRIST'S “WORLDLINESS”

We are beginning to realise that Jesus of Nazareth was no sentimental, unworldly idealist. He was the most worldly of livers and workers and teachers, in the true sense of the word worldly. It is God's world after all, and He would not have made it and placed us in it and called on us to be fellow-workers with Him if He were not prepared to give us our day labourer's wage and “our daily bread.” He is our Father as well as our Overseer. He knows us better than we know ourselves, and He will feed us with food convenient for us. Let us, then, take the places He has set for us in His plan ; let us work for and with Him as well as for ourselves, and in the eating of the daily bread “fresh every morning” we shall free ourselves of haunting fears that shadow the heart, and shall live gladly in God's good world, knowing that He will supply our every need.

Thou knowest, Lord, the weariness and sorrow

Of the sad heart that comes to Thee for rest :

Cares of to-day, and burdens for to-morrow,

Blessings implored, and sins to be confessed ;

We come before Thee at Thy gracious word,

And lay them at Thy feet ; Thou knowest, Lord.

## In the Father's House

Thou knowest all the past : how long and blindly  
On the dark mountains the lost wanderer strayed ;  
How the good Shepherd followed, and how kindly  
He bore it homewards, on His shoulders laid,  
And healed the bleeding wounds, and soothed the pain,  
And brought back life, and hope, and strength again.

Thou knowest all the present : each temptation,  
Each toilsome duty, each foreboding fear ;  
All to each one assigned of tribulation,  
Or to belovèd ones than self more dear ;  
All pensive memories as we journey on,  
Longings for vanished smiles and voices gone.

Thou knowest all the future : gleams of gladness  
By stormy clouds too quickly overcast ;  
Hours of sweet fellowship and parting sadness,  
And the dark river to be crossed at last ;  
O what could hope and confidence afford  
To tread that path, but this : Thou knowest, Lord ?

## CHAPTER VII

### “ FAITHFUL AND TRUE ”

“ And I saw heaven opened, and behold a white horse ; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns ; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood : and his name is called The Word of God. And the armies which were in heaven followed him upon white horses clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations : and he shall rule them with a rod of iron : and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS AND LORD OF LORDS. And I saw an angel standing in the sun ; and he cried with a loud voice, saying to all the fowls that cry in the midst of heaven, Come and gather yourselves together unto the supper of the great God ; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. And I saw the beast and the kings of the earth, and their armies, gathering together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were

## In the Father's House

slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth."

REVELATION xix. 11—21.

"And the sword of the Spirit, which is the Word of God."—EPHESIANS vi. 17.

"For the Word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."—HEBREWS iv. 12.

AT first sight there does not seem much relevance to "green pastures and still waters" in the passages at the head of this study. But first sight is not always clear sight and sure sight. Through mountainous seas and buffeting winds we may have to beat to "the desired haven." Through fiercely fought battles we may have to win peace. The Good Shepherd has to wage war with wolves and thieves and robbers who would worry or steal His sheep and lambs. Did He not say, "I came not to bring peace, but a sword"? And that imagery of the sword evidently figured largely in the minds of the men of the primitive Church, whose members were as sheep in the midst of wolves.

The passage taken from the Book of the Unveiling is a passage most consolatory to those who believe in the certain ultimate triumph of

## “Faithful and True”

right over wrong. The series of visions unfolded to the inner eyes of the prisoner of Patmos as he “was in the Spirit on the Lord’s day” have cheered and strengthened the faithful in every Christian age. The book itself has suffered more than any book of Scripture from false and futile misinterpretation. It has been regarded as a piece of historical fortune-telling. Men have sought to discover in it cryptic references to great crowned criminals of history, distinct historical epochs, certain heretical defections from the faith associated with popes of Rome or notorious heresiarchs. It was never intended to be a fortune-telling book at all. Its form indeed is modelled on that of a popular school of Hebrew apocalyptic literature. It is in the nature of allegory, like “The Pilgrim’s Progress.” It is likely enough that the writer, living under Roman rule in the days of a persecuting emperor, had his thought coloured by the historical circumstances of his time, and that many details of the allegory, as in the case of “The Pilgrim’s Progress,” are due to contemporary circumstances. But the revelation itself, taken as a whole in its inspiration and its eternal truth, must be looked upon as a picture of the swaying to and fro of the war that is always being waged between good and evil, darkness and light, heaven and earth, the



## In the Father's House

“Faithful and True” in heaven and “the Beast” and his armies down here. It is too flattering to emperors, kings and popes to regard them as the objects of the Apocalyptic pictures. In the light of heaven emperors and popes, though they may be the centre of the world-picture of their respective ages, are less than the light dust of the balance :

Imperial Cæsar, dead and turned to clay,  
Shall stop a hole to keep the wind away.

### THE VISION OF THE FUTURE

Not particular men and particular epochs of history, but contending forces, are the objects of the Apocalyptic visions. Those forces recur age after age. They may temporarily incarnate themselves in particular groups of men, one of whom may be regarded as the symbol and apex of the group. And so far the historical fortune-telling school of interpretation has some justification for its discoveries. But the seer of Patmos “looks into the future far as human eye can see,” and it is the whole course of the fierce struggle between the forces of good and evil which he has in view. At the time he wrote the forces of evil seemed to be sweeping all before them. The little communities of the infant Church were being harried and scattered

## “ Faithful and True ”

by the ruthless and apparently resistless forces of the Empire. To John came the steadying vision of the future. He saw beyond and above the dust of the immediate catastrophe ; and, piercing the gloom of the dense clouds, there was the Faithful and True on the white horse at the head of the armies of heaven, and the “ Beast,” with the kings of the earth under his high command, was routed and exterminated.

That vision of the future is needed to steady the nerves and support the strength of the faithful in an age of distress and doubt. There is too much short-sighted faith. Faith is meant to stand every shock of circumstance, to stand the most sustained strain. Sometimes there comes to an individual, or to a whole community of the faithful, a shock so staggering and a strain so prolonged that faith for a while wavers. A foremost preacher of the last generation, a man of genius, when the wife on whom he had leaned for sympathetic support was taken from him, confessed : “ For a week I was in hell. I lost my faith.” At the beginning of this war not a few preachers said that they wished they could leave their pulpits, for in the face of the tremendous calamity they knew not what message to deliver. Before the war not a few seemed to have come to the conclusion that the piled-up forces of materialism—con-

## In the Father's House

scienceless greed of gain, almost maniacal pursuit of pleasure—were apparently overwhelming. The Church and all that it stood for was bending and breaking under the pressure. It is at such periods of a man's life, or the Church's life, that the Book of the Unveiling comes to our support. Faith must not be short-sighted, but long-sighted and clear-sighted. It must have infinite patience. The victories of the Word of God are not sensational strokes of surprise strategy. They are carefully prepared by the High Command. There may be weary months and years of monotonous trench warfare in which nothing seems to be doing, and the lookers-on are tempted to believe that nothing is done or can be done. But at the High Command headquarters the end is seen from the beginning, and even apparent checks and temporary reverses are seen to be parts of the plan which ensures final and complete victory. Neither the individual Christian nor the Church was promised, or has the right to expect, an easy time. They are here for warfare, and in warfare their souls are braced, their courage tempered, their faith purged of all dross. They must never be tempted to say, "The struggle nought availeth." It is theirs to do their bit and trust the High Command. When the High Command is the All-knowing,

## “Faithful and True”

the All-wise, the All-powerful and the All-loving, too, why should they not trust? God does not need to make a show of haste. “The mills of God grind slowly, but they grind exceeding small.” To Him a day is as a thousand years and a thousand years as a day. Men come and men go, the generations follow each other as the leaves that open in the spring and fall in the autumn, but “the Lord reigneth” and “the Word of the Lord endureth for ever.”

### “THE WORD OF THE LORD”

The Word of the Lord! It is to limit the Word of the Lord to refer it merely to the Bible as a book. “In the beginning was the Word, and the Word was with God, and the Word was God.” We thank God for that portion of His Word which we find in the book, but the Word is always making itself heard to those whose ears and hearts are attentive. The Word comes not only to the contemplative devout, for the building up of the inner man in Christ Jesus, but it comes to the warrior soul who is out as a Knight of the Holy Ghost to win victories for the Kingdom of God. The Book of the Unveiling is really the Book of the Kingdom Triumphant. The Kingdom has its strong, its desperate, its cunning and unscrupulous foes.

## In the Father's House

They stick at nothing to stop the progress of the Kingdom. There are no laws of fair warfare recognised by the foes of the Kingdom. All conventions of humanity and divinity are but as "scraps of paper." Men bent on the satisfaction of their greed, their animalism, their ambitious craving for power, will ride down and ride over everything and everybody who come in their way. The "frightfulness" of Germany is the temporary symbol and expression of the spirit and methods of the foe of the Kingdom always. Poisoned gases, poisoned springs, death falling from the air, death hurtling through the waters, all is fair to the "Beast," to the "kings of the earth" and their armies gathered together to make war against Him who sits on the horse and against His army.

### THE RIDER OF THE WHITE HORSE

But the Rider of the White Horse, He that is called Faithful and True, and "in righteousness doth judge and make war," is the invincible. That is what the faithful, tempted by passing events and the atmosphere of the moment to doubt, need always to remember. We need, as Stephen being stoned, as John in the prison isle, to see heaven opened. The

## “Faithful and True”

fighters for righteousness on earth are not left alone. It may seem to them sometimes as if they were a little garrison abandoned with overwhelming forces surging round it, food and munitions running short, and as if the relief force would never reach it in time. The Commander of the hosts of heaven, however, never yet let a garrison bravely holding out surrender. “Hold the fort, for I am coming,” is the message He signals, and come at last He does. Before the war, it may be since, it was and is difficult to pierce through the clouds of earth to heaven, and to see the Rider of the White Horse marshalling His forces. The eye of faith, however, can pierce the densest cloud, and very often the denser the cloud the clearer has been the vision. The “Beast” may muster his army; he may gather around him “the kings of the earth” in all their glitter of pomp and circumstance; he may seem to be winning victory after victory; he may have his plan for the partition of the provinces of the Kingdom completed; already the programme is drawn up of his grand entry through the gates of the Holy City—the New Jerusalem. “But He that sitteth in the heavens shall laugh. The Lord shall have them in derision.” He has set His King upon His holy hill of Zion, and says, “Thou shalt break them with a rod of iron,

## In the Father's House

Thou shalt dash them in pieces like a potter's vessel."

### THE FORCES OF THE SPIRIT

The Word of God! We need more than ever to put our trust in the Word of God. The forces of the Spirit are the forces that shall always prevail over the forces of the flesh. What says the old warrior Paul? "And the sword of the Spirit, which is the Word of God." Have we in the Churches believed sufficiently in the sharpness of the sword of the Spirit? What was it before the war that most stirred up the Churches? Questions of the status of ministers, provision of a living wage for ministers, the building of places of worship, controversies over matters of speculative theology, quarrels between Church and Church as to which in organisation and ministry came nearest to the primitive Church practice. Such matters absorbed the interest of the Churches. But what about the concerns of the Kingdom? What about the "Beast" in business, in politics, in pleasure, in the interrelation of classes and peoples? The Churches were too often content to let the "Beast" and "the kings of the earth" carry on their campaign with mere disapproval, but with no marshalled



## “ Faithful and True ”

hosts, plan of campaign and High Command to make war on the “ Beast ” and his supporters “ in the name of the God and the Holy One whom he had defied.” The great war could never have been brought about if the Church in all its divisions had handled and wielded with skill and strong hand “ the sword of the Spirit which is the Word of God.” Nothing but that sword can conquer the forces of evil in this old world of ours. But if the forces of righteousness on earth are fighting for all they are worth in a common campaign with the forces of righteousness in heaven led by the Cavalier of the White Horse who is called Faithful and True, all the massed army groups of the “ Beast ” will be beaten and destroyed. It is when we divide ourselves from heavenly forces that we expose ourselves to defeat. “ The arm of flesh will fail us, we dare not trust our own.” The arm of flesh of little Belgium could not stand against the arm of flesh of the German Goliath. But little Belgium saved its soul alive, and the force of righteousness which stands for the sacredness of honour and justice as between nations will surely triumph, because with it is the Rider of the White Horse and the white army whom He commands.

## In the Father's House

### THE SWORD THAT PIERCES AND HEALS

How deadly is that sword of the Spirit is shown by the writer of the Epistle to the Hebrews : " For the Word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." The sword of the Spirit pierces to the heart of the individual, but it pierces him to save him. The sword of the Spirit must pierce to the heart of society and of the nation. The hope of humanity is in the Word of God. That Word is with us always if we like to hear it. " God is not dumb that He should speak no more." It is His world, and He will brook no defeat. With that assurance in the midst of all the struggle and the turmoil of this or any time the heart can be at rest—" The Lord reigneth ; let the earth rejoice."

Hark, the song of jubilee,  
Loud as mighty thunders' roar,  
Or the fullness of the sea,  
When it breaks upon the shore :  
" Hallelujah ! for the Lord  
God Omnipotent shall reign ! "  
Hallelujah ! let the word  
Echo round the earth and main.

## “Faithful and True”

Hallelujah ! hark, the sound,  
From the centre to the skies,  
Wakes above, beneath, around,  
All creation's harmonies.  
See Jehovah's banners furled,  
Sheathed his sword : He speaks, 'tis done,  
And the kingdoms of this world  
Are the kingdoms of His Son.  
He shall reign from pole to pole  
With illimitable sway :  
He shall reign when, like a scroll,  
Yonder heavens have passed away.  
Then the end : beneath His rod  
Man's last enemy shall fall :  
Hallelujah ! Christ in God,  
God in Christ is all in all.

## CHAPTER VIII

### SOWING FOR OTHERS' REAPING

"In the meanwhile His disciples prayed Him, saying, Master, eat. But He said unto them, I have meat to eat that ye know not of. Therefore said the disciples one to another, Hath any man brought Him ought to eat? Jesus saith unto them, My meat is to do the will of Him that sent Me, and to finish His work. Say not ye, there are yet four months, and then cometh harvest? Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours."—JOHN iv. 31—38.

SOMETIMES the Master administered a gentle rebuke to His followers. These were but learners after all, and very often "slow of heart to believe." They had their full share of racial prejudice and self-sufficiency, and it was not wonderful, considering the class from which they were drawn, that they were sometimes painfully prosaic and literalistic in their interpretation of His language. The talk in the passage at the head of this study arose out of

## Sowing for Others' Reaping

the conversation of Jesus with a Samaritan woman. His disciples were astonished at His troubling Himself about a person of a race whom the Jews loathed. Then, again, they had been kept waiting for their meal, and this sometimes puts to the test even the patience of the saints. When Jesus was "about His Father's business" He had no thought for anything else. To do the Father's work was meat and drink to Him—as it has often been to terrible toilers for the Kingdom since. When they were begging Him to go with them to the waiting meal, He said: "I have meat to eat that ye know not of." His soul had been refreshed by the evidence He had found in His talk with the Samaritan woman that even on such unpromising soil it was possible to sow the good seed. Not long since a veteran preacher said: "It always supports me, when preaching, to know that the Lord has been working there before me." It was just this thought that Jesus wanted to fix in His disciples' minds. The soil of their ploughing might be ungrateful, there might be no visible harvest from their sowing, but so it had been in generations gone before; and yet it was due to that sowing of others that they were what they were. All the saintly living and heroic endurance and patient unweariness in well doing of those who had gone

## In the Father's House

before them had been the sowing of the harvest of their own reaping. "One soweth and another reapeth."

### ENGLAND'S HERITAGE

Faith would be strengthened if we realised more clearly how much we owe to the sowings of the past which have gone to the making of the present. We are the "heirs of all the ages." Some evil things we may have inherited, but how much more of good!

This England, for which four millions of her sons are fighting—what is it but the reaping of the sowing of a thousand years of sacrificial service? A very few years since we were celebrating the millennium of King Alfred. Our educational system of to-day began with his thought, not only for the people of his own time, but for the people of the centuries that were to follow. Those Anglo-Saxon and Celtic forefathers of ours who, under the iron heel of Norman oppression, kept alive the traditions and the spirit of liberty, were the sowers of the seed of our constitutional system with its "freedom broadening down from precedent to precedent." Wyclif and the Lollards, with their Scriptures in the common tongue, men and women who fed greedily on the Word and let it

## Sowing for Others' Reaping

sink into their hearts and minds so deeply that no torture could wring it out and no devouring flame could consume it, sowed the seed of our evangelical religion, our faith of the open Bible and the open mind, our sturdy conscience which placed the things that belong to God before the demands of men. Men with the deep and furrowed brow were thinking for us ; poets with kindled imagination were catching lofty inspirations and wedding them to immortal music ; statesmen were working out methods of conciliating firm and just government with democratic liberty of the individual to develop the best that was in him ; men of inventive minds were searching out the secrets of nature, studying the forces of nature, the mysteries of mechanics and dynamics, so that we might have our swift and cheap transport, our factories, our books and newspapers, and all the things that make for the civilisation of which we are the heirs. " One soweth and another reapeth." If this were clearly and generally realised, if every British man remembered that what he does, and can do for himself, is small indeed compared with what has been done for him by those who went before him, we should be prouder of our race and prize far more highly our privileges than is now the case. Life has been made easy for us by the hardships



## In the Father's House

of those from whom we have inherited. The England of to-day is an England—to change the metaphor for that of Tennyson—forged on an anvil :

Heated hot with hissing tears,  
And battered with the shocks of doom,  
To fitter use.

### OUR TASK OF SOWING

But if we are heirs of all the ages we are not the end of the ages, but just a link in the succession of the ages. As our forefathers sowed and we have reaped, so we must sow that those may reap who come after us. There is too much reason to fear that as we have been unmindful of the sowings of the ages past, so we have little thought of our duty to sow for the ages to follow. This war is teaching us many things, and it is causing us to look both backward and forward. England means much to us to-day, when her richest and reddest blood is being poured out to save her soil and her liberties. It seemed to mean little to most of us in the years before the war. There was a school of shallow Internationalism which bred men who sometimes said lightly, "It does not matter what country a man lives in so long as he can do well for himself ; as far as I can

## Sowing for Others' Reaping

see we should be just as well off under the Kaiser's government as under any Government of our own. Nationality means little more than a geographical expression." That school has perished, and it will be long before it revives. We have learnt that England is a priceless thing because of the sowing that was done through the last ten centuries by our forbears. If we have escaped the brutal militarism which has cursed Germany and brought such untold misery on the world, it is because men suffered and fought and died in order to secure for every British-born man and woman that they should never be at the mercy of booted and spurred despotism. Just because we are freeborn, and a great price was paid for our freedom, so we in our turn must sow the seed of harvests to be reaped by generations yet unborn.

It used to be said of the landowners of England that they planted forests, the cutting of the timber of which would profit neither themselves nor their sons or grandsons. The seeds of the forest trees which they sowed contained in germ the wooden walls of Old England, which again and again were the sure shield of our shores from foreign invasion. Complaint is made to-day that our land is denuded of timber because landowners now are not willing to plant, so that others a century hence may

## In the Father's House

reap. We sow not oaks, but corn and cabbages for the immediate market. That is not the line along which our country became the England of to-day. We look at our ancient cathedrals, those Bibles carved in stone—Durham, Lichfield, Gloucester, Exeter, Worcester—and we say: “Men do not build like that now.” Our greatest architectural triumphs are trivial and insignificant compared with these glories of our land which the tooth of time, gnawing through half a dozen centuries, has scarcely been able to indent. Our cathedrals are what they are because the men who conceived them and built them were not building for themselves and their own generation, but for the England that was to be. “One sowed that another might reap.” And, after all, is not this the Divine law of human life and progress? “No man liveth unto himself.” His life is linked with the whole humanity of his time. No generation can isolate itself either from the past or the future. It is what it is because of the past, and as it is debtor to the past so it must make the future debtor to itself. No man and no generation is entitled to say as Louis XV. said: “After me the deluge.” There are men whose fathers did much for them, who in effect say this. Fathers toiled with brain and muscle to build up a business and

## Sowing for Others' Reaping

make for their families a name. They left the business and the name to a son on whose bringing up nothing was spared. The son forgets the father's toiling and sacrifice, and scatters what the father gathered. As the Lancashire saying goes : " From clogs to clogs sometimes is only three generations." Sometimes an age acts as the spendthrift and scatter-brained young men act. The age before the war seemed to have forgotten the past and to have no thought for the future. It was not sowing that others might reap. God in His mysterious providence has sobered us and forced us to think, and to-day men of all classes and parties and Churches are more and more thinking earnestly and seriously : What may we do to make the England of our children a nobler and purer England than this England of ours ?

### THE BREAD THAT DOES NOT PERISH

What has been said may seem a long way from the talk of Jesus with His disciples, after His conversation with the Samaritan woman, but if we read that passage carefully we shall find, as in all the Master's talk, a deeper and richer meaning, and certainly this meaning of the obligation to sow that others may reap, and the motive that we should sow because

## In the Father's House

others sowed for our reaping is clearly implied. We do not, we must not, live for the sole pursuit of our own selfish interest. If we do we are starving our souls and that in us which is best and most Godlike.

“ But, He said unto them, I have meat to eat that ye know not of.” Not this time only did He speak of the food that we know not of. He talked of the bread which does not perish, of the water which springs up everlastingly in the freshened and nourished soul. It is the labourers in His field who are sowing that others may reap to whom this meat is given in fullest unfailing ration. How could the men and the women who have toiled for mankind as the Master toiled Himself have stood the exhausting strain, had He not supplied them with the meat that the world knows not of? That is His rich reward for selfless service. Who are the most cheerful of the British people to-day? It is the men at the Front and on the high seas who are doing their bit, and smile in the face of the most deadly imminent peril because their bit is being done for the England which is their mother, and whom they are serving with filial love. Christ's demands upon those who would follow Him, as we read them in the Gospels, seem often most unreasonable, and we are tempted to interpret His expression

## Sowing for Others' Reaping

about leaving everything, stripping oneself of all one's possessions, as mere poetical Oriental hyperbole. But is not this war teaching us that Christ was speaking most reasonably and in sober earnest? If England has a right to claim that her brightest and best shall endure intolerable hardness, suffer wounds and maiming, and give their lives for love of her, what is there unreasonable in Christ's demand that men and women should make the last sacrifice for His sake—which means, read in the light of His example and teaching, for humanity's sake? We are all members of one body, and for the sake of the body each member must be willing to subordinate his more selfish individual interests. The Kingdom of God will some day be established on earth. When it comes it will be not the creation of an age, but the great harvest reaping of the sacrificial sowing of all the ages. It is ours in our day and generation to take our part in that sowing :—

These things shall be : a loftier race  
Than e'er the world hath known shall rise,  
With flame of freedom in their souls  
And light of knowledge in their eyes.

They shall be gentle, brave, and strong  
To spill no drop of blood, but dare  
All that may plant man's lordship firm  
On earth, and fire, and sea, and air.

## In the Father's House

Nation with nation, land with land,  
Inarmed shall live as comrades free ;  
In every heart and brain shall throb  
The pulse of one fraternity.

Man shall love man with heart as pure  
And fervent as the young-eyed throng  
Who chant their heavenly Psalms before  
God's face with undiscordant song.

New arts shall bloom of loftier mould,  
And mightier music thrill the skies,  
And every life shall be a song,  
When all the earth is paradise.

There shall be no more sin, nor shame,  
Though pain and passion may not die ;  
For man shall be at one with God  
In bonds of firm necessity.



## CHAPTER IX

### THE SHEPHERD

“The Lord is my shepherd ; I shall not want. He maketh me to lie down in green pastures : He leadeth me beside the still waters. He restoreth my soul ; He leadeth me in the paths of righteousness for His name’s sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil ; for Thou art with me ; Thy rod and Thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies ; Thou anointest my head with oil ; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life ; and I will dwell in the house of the Lord for ever.”

Ps. xxiii.

“And he [Micaiah] said, I saw all Israel scattered upon the hills, as sheep that have not a shepherd.”

I KINGS xxii. 17.

“All we like sheep have gone astray ; we have turned every one to his own way ; and the Lord hath laid on Him the iniquity of us all.”—ISAIAH liii. 6.

“I am the good shepherd : the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf catcheth them and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know My sheep, and am known of Mine.”—JOHN x. 11—14.

## In the Father's House

"How think ye? If a man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father in heaven that one of these little ones should perish."—MATTHEW xviii. 12—14.

"But when He saw the multitudes, He was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd."

MATTHEW ix. 36.

"Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep..."

HEBREWS xiii. 20.

"A WANDERING Syrian was the father" of the Hebrew people. A nomad tribe, with its flocks and herds, ranged from district to district, settling for a time where was the lush grass. They were wise in all the lore of the fields, the weather, and the evening sky. To others the sheep, oxen, and camel might look so much alike, each in its kind, that one could not be told from another; but to a man of the shepherd race each sheep, ox, and camel had an individuality as distinct as his own. These people knew the enemies of their charges—the ravenous beasts, the robbers, the poisonous trees and weeds, and they shielded them against them all. The pastoral life and the pastoral

# The Shepherd

tradition survived through the whole history of the race until the race was finally scattered. The first two kings were shepherd kings, taken from the fields. The poets were mostly country-bred, and some of the greatest of the prophets carried with them the scent of the soil, the cattle, and the crops. No wonder that the Hebrew people came to regard itself as a flock and Jehovah as its Shepherd. The pastoral terminology was taken over by the "New Israel," the followers of Him over whose manger bed the angels sang to the wondering shepherds. Jesus, brought up among the fields and hills of Galilee, used the talk of the shepherds and the husbandmen, drew illustrations from their experiences, called Himself the "Good Shepherd," and has been to the Church through the ages "the great Shepherd of the sheep." His ordained ministers are the "pastors," the shepherds, of the flock of His pasture, and to them is given the command, "Feed My sheep. . . . Feed My lambs."

## THE SHEPHERD PSALM

It is good to reflect on the pastoral phraseology and implications of the relations of the Father, and the "great Shepherd of the sheep," to those definitely within the fold and to the

## In the Father's House

world outside. "The Lord is my Shepherd ; I shall not want. He maketh me to lie down in green pastures : He leadeth me beside the still waters." The melting tenderness of the Shepherd Psalm has made it dear to every generation. It bubbled from the poet's heart, and it has been as a well of water springing from the rock, at which thirsting souls have never failed to find refreshment. God is the "All-terrible," and as such we bow before His law and His might ; but it is the God who is "our Shepherd" who compels our love. "We have erred and strayed like lost sheep" ; but how patient He is, how full of "the love that will not let us go" ! The sheep, in their ignorance and wilfulness, go their own way, get amongst the thorns, and are menaced by the ravening jaws and the cruel claws of the wolves ; they get lost in the desert where no water is and no blade of grass, and are ready to perish. But the Shepherd is searching for them, and when they are at the last gasp, all hope of life abandoned, He will take the "lost sheep" on to His shoulder, and bear it back to the fold, where He will nurse it to health and strength. During the Welsh Revival a man, praying, said, "Lord, I got amongst the thorns and was scratched and torn, but it is fair to say it was not on Thy ground." The sheep of the human flock are very wilful, and

# The Shepherd

stray to their own hurt ; but “ the great Shepherd of the sheep ” will not abandon them to their own deserts.

## WHEN THE SHEPHERD FIGHTS

Perhaps the Shepherd Psalm, and other pastoral passages of the Old and the New Testaments, are sometimes interpreted in too narrow a way. The shepherd feeds, but he also defends, and in defence of the flock he has to be strong and fight. We need to remember the militancy of the shepherd. It is midnight, the clear Eastern sky studded with glittering stars. To a townsman it might seem that the very peace of God was over and around ; but the shepherd of the sheep has eyes and ears alert. He hears sounds and perceives shadowy shapes that bode mischief to the flock, and is ready with sling, bow, or rod, the power of his right arm and the courage of his heart, to do battle with raiding robbers or with night-prowling wild beasts. If the shepherd's function of defending the sheep had been better borne in mind it might have saved us from some too sentimental conceptions of the attitude of the Father to His children, of the “ Great Shepherd's ” attitude towards evil, of the Christian's obligation to resist high-handed wrong-doing.

## In the Father's House

Christian love that does not include the sense of obligation to defend the weak against the oppression of the strong, and the fraud of the deceitful, is not the love which is the love of Christ. "Thou preparest a table before me in the presence of my enemies." The enemies—whether the poison of noxious weeds, the venom of reptiles, the raging and tearing beasts, the human thieves and robbers—are to be fought with and overcome. The Christian is to "fight the good fight with all his might," not merely to defend himself, but to defend God's "little ones." Why do we British folk sleep soundly in our beds though the streets without are darkened? Because on the high seas our lads in blue "slumber not nor sleep," and at the Front our lads in khaki are manning the trenches and sentries are posted, and whether in blue or khaki at the risk of their lives they are determined to keep our enemy from our shores. So "He that keepeth Israel slumbers not nor sleeps," and the heavenly sentries call "All's well!"

### THE COWARDICE OF THE SELF-SUFFICIENT

The thought that "the Lord is our Shepherd," to provide for us and protect us, is the finest

## The Shepherd

nerve tonic we could have. We fail and faint when we regard ourselves as self-sufficient. "The arm of flesh will fail us, we dare not trust our own," but the Lord's arm is not shortened that it cannot save, nor is it shortened that it cannot minister to our necessities. The habit of personal and continual dependence on God is the finest specific for a cheerful mind, the finest tonic for jaded and ragged nerves. It is worry that wears and kills. If we can say, "Yea, though I walk through the valley of the shadow of death I will fear no evil," then we shall be able to say triumphantly in the next breath, "Thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life."

Humanity is the "sheep of His pasture." Not merely the sheep within the stone-walled fold. The black sheep as well as the white sheep, the wandering sheep that "do not love the fold" as well as the sheep browsing within, are His. Is there any miniature picture more moving than that of the shepherd leaving the ninety and nine and going into the mountains to seek the one that was gone astray? Would that we of the Churches had that picture photographed on our hearts! We are weak because we have so little thought for the sheep



## In the Father's House

wandering and straying; we are so content with the shelter and the food of the fold for ourselves—our attitude towards the “stray” is not as a rule that of pity and determined desire to go after him and bring him in, but the attitude of censorious condemnation, the feeling that if he gets among the thorns or falls a victim to wolves and robbers, “he has only himself to blame.” But the great Shepherd of the sheep left the ninety and nine, unable to rest till He had found and restored the one that was lost. It is the evangelistic, and not merely the Evangelical church that will be the strong church. The “pastor” must be not only the man in the pulpit, but the whole body of the membership. How can a church expect the Shepherd's smile if it has no concern for the sheep that have strayed—whether they belong to another land and race beyond the seas, or to our own kith and kin at home? A true “Christian pastor” is to be not merely the pastor of “the ninety and nine,” but of the “one.” The “ninety and nine” and the “one” were used, of course, as an illustration, and do not represent the relative proportions. “When He saw the multitudes He was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.” This introduces, however, another element. There

## The Shepherd

are not only sheep who wilfully stray, but sheep who are neglected by false shepherds. The prophets denounce kings who were false shepherds of their people; Jesus refers to false spiritual shepherds who were really robbers in disguise, their only interest in the sheep being the prospective value of the fleeces to be sheared and sold for their private profit. A solemn responsibility that of the shepherd! Not to be undertaken lightly, or with a double mind. In the sight of the great Shepherd of the sheep the church pastor is His own under-shepherd. But every man who confesses the name of Christ is in his sphere to be a shepherd, too. He must not ask, "Who is my neighbour?" when he sees a brother man or sister woman going wrong or being wronged. He is a shepherd set for the defence of that man or woman. The whole "social gospel" lies here. Not laws and administration, but the shepherd heart and the shepherd hand, under the direction of the Good Shepherd, will at the long last bring the whole human flock into the one fold of the one Shepherd.

Souls of men ! why will ye scatter  
Like a crowd of frightened sheep ?  
Foolish hearts ! why will ye wander  
From a love so true and deep ?

## In the Father's House

Was there ever kindest shepherd  
Half so gentle, half so sweet,  
As the Saviour who would have us  
Come and gather at His feet ?

It is God : His love looks mighty,  
But is mightier than it seems :  
'Tis our Father, and His fondness  
Goes far out beyond our dreams.

There's a wideness in God's mercy  
Like the wideness of the sea ;  
There's a kindness in His justice  
That is more than liberty.

There is no place where earth's sorrows  
Are more felt than up in heaven ;  
There is no place where earth's failings  
Have such kindly judgment given.

There is grace enough for thousands  
Of new worlds as great as this ;  
There is room for fresh creations  
In that upper home of bliss.

For the love of God is broader  
Than the measure of man's mind,  
And the heart of the Eternal  
Is most wonderfully kind.

But we make His love too narrow  
By false limits of our own,  
And we magnify His strictness  
With a zeal He will not own.

## The Shepherd

There is plentiful redemption  
In the blood that has been shed ;  
There is joy for all the members  
In the sorrows of the Head.

Pining souls ! Come near to Jesus,  
And O come not doubting thus,  
But with faith that trusts more bravely  
His vast tenderness for us.

If our love were but more simple  
We should take Him at His word,  
And our lives would be all sunshine  
In the sweetness of our Lord.

## APPENDIX

### “ THE SOUL’S SINCERE DESIRE ” : PRAYERS FOR THE HOME AND THE SANCTUARY

#### I.—SATURDAY NIGHT IN THE HOME

Our Heavenly Father,—At the close of another week of work we thank Thee for all Thy protecting care. All the way Thou hast been with us, following our steps with tender interest. Thou hast guarded us against dangers unknown to ourselves, and hast set Thy table before us, furnished with all the food needed to satisfy our hunger and maintain our physical strength. For all Thy fostering care we thank Thee and praise and bless Thy holy name. We thank Thee more for ministering to us food for the soul, “ fresh every morning.” Thou hast fed us, and as our days so has our strength been.

Dear Lord, on this Saturday evening, may we put for a while out of our thoughts all that is of the world worldly, all the cares and worries of the week, and may our minds and hearts

## Appendix

find the blessed rest of Thy Sabbath. We thank Thee for the most precious provision of the Day of Rest and Worship, and pray that on the morrow, in the services of the sanctuary, we may meet with Thee and enjoy soul-refreshing communion. For Christ's sake. Amen.

### 2.—SUNDAY MORNING IN THE HOME

Our Father,—We give Thee our heartfelt thanks for the Day of days, the Sabbath of rest and worship. Grant that we this day may use Thy gift as Thou wouldst have it used.

“ This is the day that the Lord hath made. Let us rejoice and be glad in it.” We remember that it is the day on which the Lord broke the bands of death and robbed the grave of its “ victory.” We praise Thee for the risen Christ, for all that the consciousness of His presence and love and power means to mankind—for all that it means to ourselves as a family and in our individual lives.

We think of Thy Church throughout the world. May all who to-day speak for Thee be given the Word that is Thine, and may Thy Word find its way to the hearts of the hearers. Be with those in the Sunday schools who are feeding Thy lambs, and bless the children. May the children in this and in every home be

## Appendix

brought up in the nurture and admonition of the Lord, and be saved from the perils and pitfalls of those whose tender lives have not been sheltered and shaped by training in the mind of Christ.

We would pray for those who are living without thought of the unspeakable preciousness of their souls, and have not yet realised that they have a heavenly Father, and that Christ is their Saviour, Friend and Elder Brother if they will only open the door of their hearts and let Him in. Dear Saviour, who knowest all the manifold and most secret ways to the heart of man, be Thou to-day with all those who are seeking to bring the knowledge and love of Thee to men and women who are living without God and without hope in the world. We ask all in the name and for the sake of Christ, who is the Chief Shepherd of the sheepfold. Amen.

### 3.—SUNDAY MORNING IN THE SANCTUARY

#### *Prayer to follow the Opening Hymn*

“ Let us therefore come boldly to the throne of grace, that we may find mercy, and grace to help in every time of need.”

Our Father in Heaven,—As we have entered into Thy courts with praise so now we would bow heads and hearts at Thy footstool in prayer.



## Appendix

We come to Thee, at Thy bidding, on Thy day, in Thy house, and we ask now, in the freshness of this Sabbath morning, that our souls may be soothed with the dew of Thy refreshing grace. We come tired from the work of another week, and we praise Thee that Thou hast in Thy Fatherly love given to Thy children this respite from the toil and cares of the world. Thou knowest the need of each one of us better than we know it ourselves. Speak Thou to the deepest need of each one of us. Some are heavy of heart, it may be with suppressed sorrow they do not care to tell to anyone. May the sad-hearted have the load lightened by fresh realisation that the world's great Burden-bearer has placed His shoulder under it, and made the intolerable weight bearable. "Our secret sins are set in the light of Thy face." If any is here who has been fighting a battle, it may be a losing battle, with the enemy of souls, who has found out the weak joint of the armour, give to that one the grace that is sufficient, the valour that is valorous enough, to conquer.

We would pray that those who through age, infirmity, domestic or other duty are unable to worship with us may yet share in the blessing of this service. Thou wilt be with them as well as with ourselves, and wilt transform the

## Appendix

sick-room, the kitchen, any place into a church where any seeking soul may meet with Thee. And we ask these and all other gifts in the name and for the sake of Him who taught us when we pray to say "Our Father," etc.

### 4.—SUNDAY EVENING IN THE SANCTUARY

Our Heavenly Father,—In the quietness of this evening hour we come to Thee. We come not as to a far-away Sovereign, to be approached with fear and trembling, but to a Father all-loving, all-compassionate, who knows our every need, and who takes continual interest in the most trifling concerns of our lives. Our lives to ourselves often seem confused and meaningless, but we believe that Thou hast a part for us to play in the working out of Thy plan, and we ask that Thou wouldst give us vision of our part, and fit us worthily to work with Thee.

We would bring before Thee every soul in this section of Thy family. For the young men and maidens we pray—in whom the sap of life runs richly. May they so live that in the years to come there shall be no blotted pages in the book of their life which they would give their heart's blood to wipe out. May they have the mind of Christ, and their chief ambition be to

## Appendix

know and to do His will. We would commend to Thee the men and women of middle life, who are bearing the burden and heat of the noon-day. May they never be so taken up with the work of the business and the worries of the home as to have no thought of Thee, but in the busiest hour of the busiest day of the week have a thought for the life that is everlasting, for the riches that neither moth nor rust doth corrupt, and thieves break not through and steal.

And we would not forget the aged pilgrims who have travelled far on life's highway, behind whom are many milestones and many grave-stones. At eventide may it be light with them, and as they draw near to the river beyond which is the eternal, may they lean heavily on Christ as their rod and their staff.

Remember, we pray Thee, with special tenderness all who are sick and sore of heart, whose minds are clouded with trouble, and who have given up hope. O Saviour Christ, the Light of the world, shed Thy light upon them, be Thou their stay and their salvation. In Thy name and for Thy sake we offer all our petitions. Amen.

**N**OW the God of Peace, that brought again from the dead our Lord Jesus Christ, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ, to Whom be the glory for ever and ever. Amen.

The grace of the Lord Jesus Christ and the love of God and the communion of the Holy Ghost be with you all. Amen.

A CATALOGUE OF THEOLOGICAL,  
ILLUSTRATED AND GENERAL BOOKS  
PUBLISHED BY JAMES CLARKE & CO.,  
13 & 14, FLEET STREET, LONDON, E.C.

CLASSIFIED ACCORDING TO PRICES,  
WITH INDEX OF TITLES AND AUTHORS AT THE END.

New Books and New Editions Marked with an Asterisk.

## **THE "WORSHIP-SONG" SERIES.**

Edited by W. GARRETT HORDER

Including

**WORSHIP SONG (803 Hymns).**

**PSALMS AND CANTICLES (150).**

**ANTHEMS, ANCIENT AND MODERN (130).**

---

For full particulars as to prices, etc., see separate Catalogue, which will be sent post free on application.

**12/6 net**

**The Marprelate Tracts.** By WILLIAM PIERCE, Author of "An Historical Introduction to the Marprelate Tracts." Demy 8vo, cloth, 12s. 6d. net.

The "Tracts" reprinted in this volume are among the most famous in history. They were read eagerly everywhere in England, from the Court to the country farmhouse, when they appeared at the end of the sixteenth century. They are racy in style, and the unknown author, "Martin Marprelate," brings great resources of wit, humour and argument to bear in his tremendous onslaught upon the Bishops. Mr. Pierce gives a very scholarly edition of the tracts, enriched by many valuable and illuminating notes.

Dr. JAMES MOFFATT, in *The British Weekly*, says:—"Will rank as a standard edition. It is not possible to convey any idea of the historical scholarship and research which have gone to the making of this book, but Mr. Pierce will have his reward in the consciousness of serving the cause of religious liberty; and in the gratification of those who have to study the religious situation of England during the sixteenth century. . . . Their historical importance is considerable."

"One of the most valuable contributions to our history ever made."  
Principal W. B. SELBIE.

**10/6 net****THE POLYCHROME BIBLE**

A New English Translation of the Books of the Bible. Printed in various colours, showing at a glance the composite nature and the different sources of the Books. With many Notes and Illustrations from Ancient Monuments, &c. Each volume is the work of an eminent Biblical scholar of Europe or America, and the whole work is under the general editorship of PAUL HAUPT, of Johns Hopkins University, Baltimore, assisted by HORACE HOWARD FURNESS.

**The Book of Ezekiel.** Translated by the Rev. C. H. TOY, D.D., LL.D., Professor of Hebrew and other Oriental Languages, and Lecturer on Biblical Literature in Harvard University. 208 pp. (89 pp. translation and 119 pp. notes). With nine full-page Illustrations (including a Map of Western Asia) and 102 Illustrations in the Notes. Cloth, gilt top, 10s. 6d. net.

*For other Volumes in this Series see page 4.*

**7/6 net**

**A Chronicle of the Archbishops of Canterbury.** By A. E. McKILLIAM, M.A. Demy 8vo. Photogravure Portrait and 16 illustrations. Cloth boards, gilt top, 7s. 6d. net.

**Christ's Vision of the Kingdom of Heaven.** By JAMES STIRLING. Author of "The Stewardship of Life," "Finders of the Way," etc. Demy 8vo. Cloth boards, gilt top, 7s. 6d. net.

**Hampstead : Its Historic Houses ; Its Literary and Artistic Associations.** By ANNA MAXWELL. Large foolscap 4to. Cloth boards, gilt top. Four illustrations in colour and 32 full-page illustrations. 7s. 6d. net.

**7/6**

**A History of the United States.** By JOHN FISKE, Litt.D., LL.D. For Schools. With Topical Analysis, Suggestive Questions and Directions for Teachers, by FRANK ALPINE HILL, Litt.D., formerly Headmaster of the English High School in Cambridge, and later of the Mechanic Arts High School in Boston. With 180 Illustrations and 39 Maps. Crown 8vo, half leather, gilt top, 7s. 6d.

**6/- net****THE POLYCHROME BIBLE**

**The Book of Joshua.** Translated by the Rev. W. H. BENNETT, M.A., Litt.D., Principal of Lancashire Independent College, Manchester, formerly Fellow of St. John's College, Cambridge. 94 pp., printed in nine colours (43 pp. translation and 51 pp. notes, including an illustrated Excursus on the Tel-el-Amarna Tablets and a List of Geographical Names). Eleven full-page Illustrations (one in colours) and 25 Illustrations in the Notes. Cloth, gilt top, 6s. net.

**The Book of Judges.** Translated with Notes, by G. F. MOORE, D.D., Professor of Hebrew in Andover Theological Seminary. 98 pp., printed in seven colours (42 pp. translation, 56 pp. notes). Seven full-page Illustrations (including a Map in colours and 20 Illustrations in the Notes). Cloth, gilt top, price 6s. net.

*For other Volumes in this Series see page 3.*



6/- net (*continued*)

**\*The Meaning and Value of Mysticism.** By E. HERMANN, Author of "Eucken and Bergson." Demy 8vo, cloth boards, gilt top, 6s. net.

**The Person of Christ in Modern Thought.** By E. DIGGES LA TOUCHE, M.A., Litt.D. Donnellan Lecturer 1911-1912, Author of "Christian Certitude," etc. Demy 8vo, cloth boards, gilt top, 6s. net.

"A full and exhaustive treatment. . . . Dr. Digges La Touche has produced a valuable introduction to the study of Christological speculation of the Modern Period, as well as an apologia for the less fashionable confessional Christology of the sixteenth century."—*The Commonwealth*.

"A book of considerable immediate service. . . . There is no side of the subject unvisited."—*Expository Times*.

## 6/-

**Kit Kennedy: Country Boy.** By S. R. CROCKETT. With Six Illustrations. Crown 8vo, cloth, gilt top, 6s.

"Mr. Crockett has never given better evidence of originality and dramatic power. . . ."—*Manchester Guardian*.

**The House of the Secret.** By KATHARINE TYNAN, Author of "For Maisie," "Her Ladyship," &c. Large crown 8vo. Illustrated. Cloth boards, 6s.

"Miss Katharine Tynan can always be depended upon for a good story told in a quiet and charming manner. As ever, it has a well-developed and well-constructed plot. We have thoroughly enjoyed this excellent story, and can recommend it very strongly."—*Bookman*.

**The Story of Clarice.** By KATHARINE TYNAN. Large crown 8vo, cloth boards, 6s.

"A story which is on a level with the best Miss Tynan has yet written. It is quiet and simple. We like 'The Story of Clarice,' and its reasonableness and soundness mark it out for popularity."—*Morning Post*.

**Helga Lloyd.** A Romance of Grasmere. By EDMUND LEE. Large crown 8vo, cloth boards, 6s.

**Friend Olivia.** By AMELIA E. BARR. Crown 8vo, cloth boards, 6s.

**Through Science to Faith.** By DR. NEWMAN SMYTH, Author of "The Place of Death in Evolution," "Old Faiths in New Lights," "The Reality of Faith," &c. Large crown 8vo, cloth, gilt top, 6s.

"We commend Dr. Smyth's work to the attention of all thoughtful readers."—*Liverpool Mercury*.

**America in the East.** By WILLIAM ELLIOT GRIFFIS, formerly of the Imperial University of Japan, Author of "The Mikado's Empire," "Corea, the Hermit Nation," &c. Crown 8vo, cloth, gilt top, with 19 Illustrations, 6s.

"We need hardly say that there is much that is interesting in the book."—*Spectator*.

**Rev. T. T. Lynch: A Memoir.** Edited by WILLIAM WHITE. With Portrait. Crown 8vo, cloth, 6s.

**5/- net**

**The Romance of Preaching.** Yale Lectures for 1914. By CHARLES SILVESTER HORNE, M.A., Author of "A Popular History of the Free Churches," &c. Large Crown 8vo, cloth boards, gilt top, 5s. net.

**Getting Together.** Essays by Friends in Council on the Regulative Ideas of Religious Thought. Edited by JAMES MORRIS WHITON, Ph.D. (Yale). Large crown 8vo, cloth boards, gilt top, 5s. net.

**Charles Darwin and other English Thinkers.** With reference to their Religious and Ethical value. By S. PARKES CADMAN, D.D. Large crown 8vo, cloth boards, gilt top, 5s. net.

**Evolution, Life and Religion.** By EDWARD BRUCE KIRK, R.F.A.S. (Membre de la Société Astronomique de France, David Elder Lecturer on Astronomy, Glasgow and West of Scotland Technical College). Cloth, 5s. net.

**John Smith the Se-Baptist, Thomas Helwys, and the First Baptist Church in England.** By WALTER H. BURGESS, B.A. Large crown 8vo, cloth, 5s. net.

**5/-**

**Faith and Verification.** With Other Studies in Christian Thought and Life. By PRINCIPAL E. GRIFFITH-JONES, D.D. Large crown 8vo. with Photogravure Portrait, cloth boards, gilt top, 5s.

**The Private Relationships of Christ.** By T. VINCENT TYMMS, D.D. Author of "The Mystery of God," "The Christian Idea of Atonement," &c. Large crown 8vo, cloth boards, gilt top, 5s.

**Theology and Truth.** By NEWTON H. MARSHALL, M.A., Ph.D. Large crown 8vo, cloth boards, gilt top, 5s.

"The book is masterly both in constructive power and in exposition. . . . It is a book which ought to be widely read."—*Aberdeen Free Press*.

**The Growing Revelation.** By AMORY H. BRADFORD, D.D. Crown 8vo, cloth, 5s.

**4/6 net**

**Dante For the People.** Selected Passages from the Divine Comedy in English Verse. By GAUNTLETT CHAPLIN. Large Crown 8vo. Cloth boards, gilt top, 4s. 6d. net.

**J. B. Paton, M.A., D.D., Educational and Social Pioneer.** By JAMES MARCHANT. Large crown 8vo, Photogravure Portrait, and Illustrations on Art Paper, cloth boards, gilt top, 4s. 6d. net.

## 4/6

**The Christian World Pulpit.** Half-Yearly Volumes, cloth boards, 4s. 6d.

"A notable collection of the utterances of Protestant preachers on a wide variety of subjects which many people will rejoice to ponder at leisure."  
*The Glasgow Herald.*

## 4/-

**The Rosebud Annual for 1916.** The Ideal Book for the Nursery. Four coloured plates and printed in colour throughout. Handsome cloth boards, 4s. Coloured paper boards, varnished, 3s.

"A veritable treasury of the best of good things."—*Liverpool Mercury.*

**Social Salvation.** By WASHINGTON GLADDEN. Crown 8vo, cloth, 4s.

## 3/6 net

\***Pessimism and Love in Ecclesiastes and the Song of Songs**, with Translations from the same. By DAVID RUSSELL SCOTT, M.A., late Pusey and Ellerton Scholar in the University of Oxford. Large Crown 8vo, cloth boards, gilt top, 3s. 6d. net.

\***Reconstruction : A Help to Doubters.** By ROBERT F. HORTON, M.A., D.D., Author of "My Belief," "Oliver Cromwell," etc. Large Crown 8vo, cloth boards, gilt top, 3s. 6d. net.

\***"J.B." J. Brierley, his Life and Work.** By H. JEFFS, Author of "The Art of Exposition," "Portrait Preaching," "Concerning Conscience," etc. Large Crown 8vo, Photogravure and other Portraits, cloth boards, gilt top, 3s. 6d. net.

\***The Great Unfolding.** Notes on the Revelation. By Colonel G. J. VAN SOMEREN, Indian Army (retired), Author of "Babylon : Past, Present and Future." Large Crown 8vo, cloth boards, gilt top, 3s. 6d. net.

**Selections from Brierley.** ("J.B." of "The Christian World"), Large crown 8vo, cloth boards, gilt top, 3s. 6d. net.

**Portrait Preaching.** Studies in Bible Characters. By H. JEFFS, Author of "The Art of Exposition," "The Art of Sermon Illustration," etc. Large crown 8vo, cloth boards, gilt top, 3s. 6d. net.

**3/6 net** (*continued*)

- My Daily Meditation for the Circling Year.** By J. H. JOWETT, M.A., D.D., Author of "Things that Matter Most." "The Passion for Souls," &c. Handsomely bound in cloth boards, gilt edges, with headband and marker, 3s 6d. net. Leather, 5s. net.
- Advent Sermons.** Discourses on the First and Second Coming of Christ. By W. E. ORCHARD, D.D., Author of "Sermons on God, Christ and Man." Large Crown 8vo, cloth boards, gilt top, 3s. 6d. net.
- Saint Paul's Fight for Galatia.** By C. H. WATKINS, M.A., D.Th. Large crown 8vo, cloth boards, gilt top. 3s. 6d. net.
- Effectual Words.** Sermons that led to Christ. Compiled by JOHN REID, M.A., Author of "The First Things of Jesus," "The Uplifting of Life," etc. Large crown 8vo, cloth boards, gilt top. 3s. 6d. net.
- A Modern Man's Theology.** By DR. WASHINGTON GLADDEN. Large-crown 8vo, cloth boards, gilt top. 3s. 6d. net.
- Things that Matter Most.** Short Devotional Readings. By J. H. JOWETT, M.A., D.D. Author of "The Transfigured Church," "Sharing His Sufferings," "The Passion for Souls," etc. Handsomely bound in cloth, gilt edges, with headband and marker, 3s. 6d. net. Leather, 5s. net.
- Sermons on God, Christ and Man.** By W. E. ORCHARD, D.D. Author of "Modern Theories of Sin," "The Evolution of Old Testament Religion." Large crown 8vo, cloth boards, gilt top, 3s. 6d. net.
- Constructive Natural Theology.** By Dr. NEWMAN SMYTH. Author of "Through Science to Faith," "The Reality of Faith," etc. Cloth boards, 3s. 6d. net.
- Saint Paul and His Cities.** By R. W. POUNDER, Author of "Historical Notes on the Book of Revelation." Large crown 8vo, cloth boards, gilt top, 3s. 6d. net.
- The Song of the Well, and other Sermons.** By DAVID BURNS. Author of "Sayings in Symbol." Large crown 8vo, cloth boards, 3s. 6d. net.
- Until the Day Dawn.** The New Testament Basis for a Doctrine of Inspiration. By REV. J. PULESTON JONES, M.A. Large crown 8vo, cloth boards, gilt top, 3s. 6d. net.
- Illustrations from Art for Pulpit and Platform.** By REV. JAMES BURNS, M.A. Author of "Sermons in Art." Large crown 8vo, cloth boards, gilt top, 3s. 6d. net.

**3/6 net** (*continued*)

- The Unfettered Word.** A Series of Readings for the quiet hour. By J. D. JONES, M.A., D.D. Author of "The Gospel of Grace," etc. Large crown 8vo, cloth boards, gilt top, 3s. 6d. net.
- Heaven and the Sea.** By FRANK ELIAS. Large crown 8vo, cloth boards, gilt top, 16 Illustrations from classical paintings, 3s. 6d. net.
- Concerning Conscience.** Studies in Practical Ethics. By H. JEFFS. Author of "The Art of Sermon Illustration," "Practical Lay Preaching and Speaking to Men," etc. Large crown 8vo, cloth boards, gilt top, 3s. 6d. net.
- Voices of To-Day: Studies of Representative Modern Preachers.** By HUGH SINCLAIR. Large crown 8vo, cloth boards, gilt top, 3s. 6d. net.
- Spoken Words of Prayer and Praise.** A Book of Prayers. By S. A. TIPPLE. Author of "Days of Old," "Sunday Mornings at Norwood," etc. Cloth boards, 3s. 6d. net.
- Fighters and Martyrs for the Freedom of Faith.** By LUKE S. WALMSLEY. 512 pp. Frontispiece in colour and 16 Illustrations on art paper. Large crown 8vo, 3s. 6d. net.
- What is the Bible? A MODERN SURVEY.** By J. WARSCHAUER, M.A., D.Phil., Author of "Jesus: Seven Questions," "Problems of Immanence," &c. Large crown 8vo, cloth boards, 3s. 6d. net.
- The Wisdom of God and the Word of God.** By W. HARVEY-JELLIE, M.A., B.D. Large crown 8vo, cloth boards, 3s. 6d. net.
- Days of Old, and other Sermons.** By S. A. TIPPLE, Author of "Sunday Mornings at Norwood." Large crown 8vo, cloth boards, 3s. 6d. net.
- Christ or Chaos?** By E. S. WATSON ("Deas Cromarty"). Large crown 8vo, cloth boards, 3s. 6d. net.
- The Transfigured Church.** By J. H. JOWETT, M.A., D.D., Author of "The Passion for Souls," &c. Large crown 8vo, cloth boards, gilt top, 3s. 6d. net.
- The Art of Exposition.** By H. JEFFS, Author of "The Art of Sermon Illustration," "Practical Lay Preaching," &c. Large crown 8vo, cloth boards, gilt top, 3s. 6d. net.
- Heavenly Visions.** Studies in the Book of Revelation. By Rev. CHARLES BROWN, Author of "Letters of Christ," &c. Large crown 8vo, cloth boards, gilt top, 3s. 6d. net.

**3/6 net (continued)**

- Westminster Sermons.** Dean H. HENSLEY HENSON, formerly of S. Margaret's, Westminster. Large crown 8vo, cloth boards, gilt top, 3s. 6d. net.
- Religion and Miracle.** By GEORGE A. GORDON, D.D., Author of "Through Man to God," "The Christ of To-day," &c. Crown 8vo, cloth boards, gilt top, 3s. 6d. net.
- A Working Woman's Life.** The Autobiography of MARIANNE FARNINGHAM. Large crown 8vo, cloth boards, 3s. 6d. net.
- The Gospel of Grace.** By J. D. JONES, M.A., D.D., Author of "Christ's Pathway to the Cross," &c. Large crown 8vo, cloth boards, gilt top, 3s. 6d. net.
- The Winning of Immortality.** By FREDERIC PALMER, Author of "Studies in Theologic Definition." Cloth boards, gilt top, 3s. 6d. net.
- Christian Certitude: Its Intellectual Basis.** By E. DIGGES LA TOUCHE, Litt.D. Large crown 8vo, cloth boards, gilt top, 3s. 6d. net.
- Life in His Name.** By DAVID M. M'INTYRE, Author of "The Hidden Life of Prayer," &c. Handsomely bound in cloth boards, gilt edges, with headband and marker, 3s. 6d. net.
- Interludes in a Time of Change: Ethical, Social, Theological.** By JAMES MORRIS WHITON, Ph.D. (Yale), Author of "Divine Satisfaction," "Gloria Patri," &c. Cloth boards, gilt top, 3s. 6d. net.
- Modern Theories of Sin.** By W. E. ORCHARD, D.D. Thesis approved for the Degree of Doctor of Divinity in the University of London. Demy 8vo, cloth boards, gilt top, 3s. 6d. net.
- Evangelical Heterodoxy.** By J. MORGAN GIBBON, Author of "The Epistle to the Galatians." Large crown 8vo, cloth boards, gilt top, 3s. 6d. net.
- The Christian of To-day.** A Brief Description of His Thought and Life. By ROBERT VEITCH, M.A., Author of "The First Christians," &c. Large crown 8vo, cloth boards, gilt top, 3s. 6d. net.
- The Right Hon. H. H. Asquith, M.P.** A Biography and Appreciation. By FRANK ELIAS. Large crown 8vo, cloth boards, gilt top, 3s. 6d. net.
- The Art of Sermon Illustration.** By H. JEFFS, Editor of *The Christian World Pulpit*. Large crown 8vo, cloth boards, gilt top, 3s. 6d. net.

**3/6 net (continued)**

- The First Things of Jesus.** By JOHN REID, M.A., of Inverness, Author of "Jesus and Nicodemus: a Study in Spiritual Life." Large crown 8vo, cloth boards, gilt top, 3s. 6d. net.
- Jesus: Seven Questions.** By J. WARSCHAUER, M.A., D.Phil., Author of "The New Evangel," &c. Large crown 8vo, cloth boards, gilt top, 3s. 6d. net.
- The Evolution of Old Testament Religion.** By W. E. ORCHARD, D.D. Large crown 8vo, cloth boards, gilt top, 3s. 6d. net.
- The Church and Modern Life.** By WASHINGTON GLADDEN, D.D., Author of "Who Wrote the Bible?" &c. Cloth boards, gilt top, 3s. 6d. net.
- My Belief.** Answers to Certain Religious Difficulties. By R. F. HORTON, M.A., D.D., Author of "Cartoons of St. Mark," &c. Large crown 8vo, cloth boards, 3s. 6d. net.
- The Story of Congregationalism in Surrey.** By E. E. CLEAL. Demy 8vo, 464 pages, 46 Illustrations on art paper and Map, cloth bevelled boards, 3s. 6d. net.
- Jesus and His Teaching.** By ERICH VON SCHRENCK, Mag. Theol. Translated by J. WARSCHAUER, M.A., D.Phil. Crown 8vo, cloth boards, 3s. 6d. net.
- The Atonement in Modern Thought.** A Theological Symposium. By Professor AUGUSTE SABATIER, Professor HARNACK, Professor GODET, Dean FARRAR, Dr. P. T. FORSYTH, Dr. MARCUS DODS, Dr. LYMAN ABBOTT, Dr. JOHN HUNTER, Dr. WASHINGTON GLADDEN, Dean FREMANTLE, Dr. CAVE, Dr. R. F. HORTON, Rev. R. J. CAMPBELL, Principal ADENEY, Rev. C. SILVESTER HORNE, Rev. BERNARD J. SNELL, and Dr. T. T. MUNGER. Cheap Edition. Large crown 8vo, cloth boards, 3s. 6d. net.  
"This interesting work. . . . Among the writers are men of great distinction. . . . Deserves careful attention."—*The Spectator*.
- A Voice from China.** By GRIFFITH JOHN, D.D. Edin., Hankow. Large crown 8vo, cloth boards, 3s. 6d. net.
- The Story of the English Baptists.** By J. C. CARLILE. Large crown 8vo, 320 pages, 8 Illustrations on art paper, 3s. 6d. net.
- The First Christians; or, Christian Life in New Testament Times.** By ROBERT VEITCH, M.A. Crown 8vo, cloth boards, gilt top, 3s. 6d. net.



**3/6 net (continued)****By J. BRIERLEY ("J. B.")**

**Faith's Certainities.** By J. BRIERLEY ("J.B."), Author of "Religion and To-day," "Ourselves and the Universe," etc. Large crown 8vo, cloth boards, gilt top, 3s. 6d. net.

**Religion and To-day.** Large crown 8vo, cloth boards, gilt top, 3s. 6d. net.

**The Life of the Soul.** Large crown 8vo, cloth boards, gilt top, 3s. 6d. net.

"Vigorous in thought, rich in literary allusions, and incisive in style. . . Mr. Brierley is always convincing as well as ingenious."—*Methodist Recorder*.

**The Secret of Living.** Large crown 8vo, cloth boards, gilt top, 3s. 6d. net.

"This author has given several thoughtful volumes, but not one in which the ideal and the practical are so well blended and so skilfully contrasted as in the present."—*Liverpool Courier*.

**Life and the Ideal.** Large crown 8vo, cloth boards, gilt top, 3s. 6d. net.

"This book is a book to read, and each section is food for constant reference and continued thought."—*Manchester Courier*.

**Aspects of the Spiritual.** Large crown 8vo, cloth boards, gilt top, 3s. 6d. net.

"These essays are equal to the best he has yet produced. They cover an immense variety of subjects."—*Daily News*.

**Sidelights on Religion.** Large crown 8vo, cloth boards, gilt top, 3s. 6d. net.

"Delightfully optimistic, a description which sums up as a whole this very interesting and helpful volume. It deserves to be widespread." *Pall Mall Gazette*.

**3/6****By J. BRIERLEY, (J. B.)**

**Religion and Experience.** Crown 8vo, cloth boards, 3s. 6d.

"This book is quite worthy to be placed alongside of Mr. Brierley's best work."—*Daily News*.

**The Eternal Religion.** Second Edition. Crown 8vo, cloth boards, 3s. 6d.

"Well written and helpful."—*The Times*.

**The Common Life.** Second Edition. Crown 8vo, cloth boards, 3s. 6d.

"A book which every minister ought to possess."—*British Weekly*.

**Problems of Living.** Third Edition. Crown 8vo, cloth boards, 3s. 6d.

"These beautiful and charming essays."—*Hibbert Journal*.

**Ourselves and the Universe: Studies in Life and Religion.** Sixth Edition. Crown 8vo, cloth, 3s. 6d.

"We have not for a long time read a brighter, cheerier, or wiser book." *Daily News*.

**Studies of the Soul.** Eighth Edition. Crown 8vo, cloth, 3s. 6d.

DR. HORTON says:—"I prefer this book to the best-written books I have lighted on for a year past."

**Our City of God.** Crown 8vo, cloth boards, 3s. 6d.

"We say without hesitation that this is a most inspiring work."

*Westminster Gazette*.



**3/6** (*continued*)

**A Gamble with Life.** By SILAS K. HOCKING, Author of "To Pay the Price." Large crown 8vo, bevelled boards, 3s. 6d.

One of the best stories written by this popular author.

**Gloria Patri : or, Our Talks About the Trinity.** By J. M. WHITON, Ph.D. (Yale). Cloth, 3s. 6d.

**The Christ that is To Be : A Latter-Day Romance.** By Sir J. COMPTON-RICKETT, M.P. New Edition. Demy 8vo, cloth, 3s. 6d.

**Family Prayers for Morning Use, and Prayers for Special Occasions,** Compiled and Edited by J. M. G. Cloth, pott quarto, 3s. 6d.

**Preaching to the Times.** By Dean H. HENSLEY HENSON. Crown 8vo, cloth extra, 3s. 6d.

"Sound sense and scholarly solidity."—*Dundee Courier*.

**The Dutch in the Medway.** By CHARLES MACFARLANE. Author of "The Camp of Refuge," &c. With a Foreword by S. R. CROCKETT. Crown 8vo, cloth, 3s. 6d.

**The Quickening of Caliban.** A Modern Story of Evolution. By Sir J. COMPTON-RICKETT, M.P., Author of "Christianity in Common Speech," &c. Large crown 8vo, cloth, 3s. 6d.

**EMMA JANE WORBOISE'S NOVELS**

Crown 8vo, uniformly bound in cloth, 3s. 6d. each.

**Violet Vaughan.** Mr. Montmorency's Money.

**Overdale.** Chrystabel.

*See page 21 for Popular Edition.*

**AMELIA E. BARR'S NOVELS**

Crown 8vo, cloth extra, 3s. 6d. each.

**The Beads of Tasmer.** A Border Shepherdess.

**She Loved a Sailor.** Paul and Christina.

**The Last of the MacAllisters.** The Squire of Sandal Side.

**Woven of Love and Glory.** Between Two Loves.

*For other books by this Author see pages 5 and 22 (also 31).*

**3/6** (*continued*)**THE MESSAGES OF THE BIBLE**

Edited by FRANK KNIGHT SANDERS, Ph.D., Woolsey Professor of Biblical Literature in Yale University, and CHARLES FOSTER KENT, Ph.D., Professor of Biblical Literature and History in Brown University. Super royal 16mo, cloth, red top, 3s. 6d. a vol. (To be completed in 12 Volumes.)

- I. THE MESSAGES OF THE EARLIER PROPHETS. By Frank Knight Sanders, Ph.D., and Charles Foster Kent, Ph.D.
- II. THE MESSAGES OF THE LATER PROPHETS. By Frank Knight Sanders, Ph.D., and Charles Foster Kent, Ph.D.
- III. THE MESSAGES OF ISRAEL'S LAW-GIVERS. By Charles Foster Kent, Ph.D.
- IV. THE MESSAGES OF THE PROPHETICAL AND PRIESTLY HISTORIANS. By John Edgar McFadyen, M.A.(Glas.), B.A.(Oxon.)
- V. THE MESSAGES OF THE PSALMISTS. By John Edgar McFadyen, M.A.(Glas.), B.A.(Oxon.)
- VII. THE MESSAGES OF THE POETS. By Nathaniel Schmidt, M.A.
- VIII. THE MESSAGES OF THE APOCALYPTICAL WRITERS. By Frank Chamberlin Porter, Ph.D., D.D.
- IX. THE MESSAGES OF JESUS ACCORDING TO THE SYNOPTISTS. By Thomas Cuming Hall, D.D.
- X. THE MESSAGES OF JESUS ACCORDING TO THE GOSPEL OF JOHN. By James Stevenson Riggs, D.D.
- XI. THE MESSAGES OF PAUL. By George Barker Stevens, Ph.D., D.D.
- XII. THE MESSAGES OF THE APOSTLES. By George Barker Stevens, Ph.D., D.D.

Volume VI. will appear shortly.

"Such a work is of the utmost service to every student of the Scriptures."  
*The Dundee Advertiser.*

**3/-** net

**The Personality of Jesus.** By CHARLES H. BARROWS. Large crown 8vo, cloth boards, 3s. net.

**Poems.** By MADAME GUYON. Translated from the French by the late WILLIAM COWPER, with a Prefatory Essay by D. MACFADYEN, M.A. F'cap 8vo, handsomely bound in leather, 3s. net.

**Quiet Hints to Growing Preachers in My Study.** By CHARLES EDWARD JEFFERSON, Pastor of Broadway Tabernacle Church, New York. Small crown 8vo, cloth, 3s. net.

## 3/-

**The Rosebud Annual for 1916.** The Ideal Book for the Nursery. Four Coloured Plates and printed in colour throughout. Coloured paper boards, varnished, 3s. ; cloth boards, 4s.  
 "A rich fund of enjoyment for the nursery."—*Aberdeen Free Press*.

**School Hymns, for Schools and Missions.** With Music. Compiled by E. H. MAYO GUNN. Harmonies Revised by ELLIOTT BUTTON. Large Imp. 16mo, 3s.

## 2/6 net

\***The Appeal of Jesus.** By T. S. CAIRNCROSS, B.D., Author of "The Making of a Minister," etc. Crown 8vo, cloth boards, 2s. 6d. net.

\***The Chosen Twelve.** By JAMES GOLDER BURNS, B.D., of Glasgow. Crown 8vo, cloth boards, 2s. 6d. net.

\***Simon Peter's Ordination Day.** Studies in the Twenty-first Chapter of St. John's Gospel. By the Rev. JOHN A. PATTEN, M.A. Crown 8vo, cloth boards, 2s. 6d. net.

\***Ambrose Shepherd, D.D.** A Memoir and Sermons. Written by ERIC SHEPHERD. Edited by J. F. SHEPHERD, M.A. Crown 8vo, cloth boards, with Portrait, 2s. 6d. net.

**The Making of a Minister.** By T. S. CAIRNCROSS, B.D., Author of "Steps of the Pulpit." Crown 8vo, cloth boards, 2s. 6d. net.

**A Pulpit Manual.** Containing Prayers of Adoration, Confession, Petition, Thanksgiving, and Intercession ; Suggestive Summaries ; Orders of Service for Sacraments, Marriage, Admission to Communion, Church Festivals, and other Public Occasions. Compiled by JAMES BURNS, M.A., Author of "Illustrations from Art for Pulpit and Platform." Crown 8vo, cloth boards. 2s. 6d. net.

**The Seriousness of Life.** Sermons on Practical Subjects, with an Essay on Preaching. By JAMES S. RUTHERFORD, M.A. Crown 8vo, cloth boards. 2s. 6d. net.

**Through Eyes of Youth.** A Book of Poems. By E. CECIL ROBERTS, Author of "Phyllistrata, and other Poems." Crown 8vo, cloth boards. 2s. 6d. net.

**Homes and Careers in Canada.** By H. JEFFS, Author of "The Good New Times," etc. 16 Illustrations on art paper. Crown 8vo, cloth boards. 2s. 6d. net.

**Christian Union in Social Service.** By J. C. CARLILE, Author of "The Story of the English Baptists," etc. Crown 8vo, cloth boards, 2s. 6d. net.

**Self-Realisation.** By C. H. BETTS, LL.D., Author of "Fragments of Thought," "The Education of a Soul," "Living Pleasures," etc. Crown 8vo, cloth boards, 2s. 6d. net.

**2/6 net (continued)**

- Who was Jesus ?** The Answer of the New Testament. By D. H. MACONACHIE, B.A., B.D. Crown 8vo, cloth boards, 2s. 6d. net.
- The Translation of Faith.** By H. BULCOCK, B.A., B.D. Crown 8vo, cloth boards, 2s. 6d. net.
- Studies in Christian Mysticism.** By REV. W. H. DYSON. Crown 8vo, cloth boards, 2s. 6d. net.
- Astronomy Simplified.** By Rev. ALEX. C. HENDERSON, B.D., F.R.A.S. Crown 8vo, cloth boards, 2s. 6d. net.
- Phyllistrata, and other Poems.** By E. CECIL ROBERTS. Crown 8vo, cloth boards, 2s. 6d. net.
- Spirit and Power.** By Rev. D. M. M'INTYRE, Author of "Life in His Name," "The Hidden Life of Prayer," etc. Crown 8vo, cloth boards, 2s. 6d. net.
- Led by a Child ; and other Sermons.** By Rev. ALFRED HOLBORN, M.A. Crown 8vo, cloth boards, 2s. 6d. net.
- Our Protestant Faith.** By Rev. J. STEPHENS ROOSE, M.A. Crown 8vo, cloth boards, 2s. 6d. net.
- The Story of the Twelve : A Dramatic Poem in eight books.** By ARTHUR HAY STORROW. Crown 8vo, cloth boards, gilt top, 2s. 6d. net.
- The Waiting Life : By the River of Waters.** By HUBERT FOSTON, M.A., D.Lit. Crown 8vo, cloth boards, 2s. 6d. net.
- The Uplifting of Life.** By Rev. JOHN REID, M.A., Author of "The First Things of Jesus," etc. Crown 8vo, cloth boards, 2s. 6d. net.
- The Unveiled Glory ; or, Sidelights on the Higher Evolution.** By Rev. LUTHER WINTHER CAWS, Author of "The Unrecognised Stranger," "The Unfolding Dawn." Crown 8vo, cloth boards, 2s. 6d. net.
- Looking Inwards : Words Addressed to the Soul of the Church.** By EDWARD SHILLITO, M.A. Crown 8vo, cloth boards, 2s. 6d. net.
- Eucken and Bergson.** Their Significance for Christian Thought. By E. HERMANN. Crown 8vo, cloth boards, 2s. 6d. net.
- Messages of Hope.** By GEORGE MATHESON, D.D., LL.D., F.R.S.E. Author of "Thoughts for Life's Journey," &c. Handsomely bound in cloth boards, gilt edges, 2s. 6d. net ; leather, 4s. net.
- Problems and Perplexities.** By W. E. ORCHARD, D.D., Author of "Modern Theories of Sin," "Evolution of Old Testament Religion," etc. 304 pages, printed on India paper, cloth boards, 2s. 6d. net.
- The Imperishable Word.** By W. CHARTER PIGGOTT. Crown 8vo, cloth boards, 2s. 6d. net.

**2/6 net continued)**

- Constructive Christianity.** By WILLIAM SOUPER, M.A. Crown 8vo, cloth boards, 2s. 6d. net.
- Peter in the Firelight.** By WILLIAM ALLEN KNIGHT, Author of "Our Syrian Guest," "No Room in the Inn," etc. Illustrated in Colours. Fancy Cover. Large crown 8vo, 2s. 6d. net.
- A Young Man's Ideal.** By WILLIAM WATSON, M.A., Author of "Prayer," &c. Crown 8vo, cloth boards, 2s. 6d. net.
- Modern Minor Prophets.** Edited, with a Chapter on "Lay Preaching and its By-Products," by H. JEFFS, Author of "The Art of Sermon Illustration," "Practical Lay Preaching and Speaking to Men." Crown 8vo, cloth boards, 2s. 6d. net.
- Fifty Years' Reminiscences of a Free Church Musician.** By E. MINSHALL. Crown 8vo, Photogravure Portrait, 2s. 6d. net.
- Problems of Immanence.** Studies Critical and Constructive. By J. WARSCHAUER, M.A., D.Phil., Author of "The New Evangel," "Jesus: Seven Questions," &c. Crown 8vo, cloth boards, 2s. 6d. net.
- Sculptors of Life.** A Book for Young Men and Young Women. By THOMAS YATES. Crown 8vo, cloth boards, 2s. 6d. net.
- An Impregnable Faith.** A Modern Pilgrim's Progress from Scepticism through Morality and Religious Optimism to Jesus Christ and the "Good Kingdom." By Rev. DAVID MELVILLE STEWART. Crown 8vo, cloth boards, 2s. 6d. net.
- A Lifted Veil.** A Novel. By J. G. STEVENSON. Cheap Edition. Crown 8vo, 4 Illustrations, cloth boards, 2s. 6d. net.
- Augustinian Revolution in Theology.** By Rev. THOMAS ALLIN, D.D., Author of "Race and Religion." Illustrated by Comparison with the Teaching of the Antiochene Divines of the Fourth and Fifth Centuries. Crown 8vo, cloth boards, 2s. 6d. net.
- The Beatitudes and the Contrasts.** By HUBERT FOSTON, M.A., D. Litt. Crown 8vo, cloth boards, 2s. 6d. net.
- King George and Queen Mary.** By HENRY WARWICK. Illustrated by latest portraits on art paper. Crown 8vo, cloth boards, 2s. 6d. net.
- Letters to a Ministerial Son.** By A MAN OF THE WORLD. Crown 8vo, cloth boards, 2s. 6d. net.
- Religion: The Quest of the Ideal.** By J. M. HODGSON, M.A., D.Sc., D.D. Crown 8vo, cloth boards, 2s. 6d. net.
- The Universal Over-Presence.** By C. H. BETTS, Author of "Fragments of Thought" and "The Education of a Soul." Crown 8vo, cloth boards, 2s. 6d. net.
- Thoughts for Life's Journey.** By GEORGE MATHESON, D.D., LL.D., F.R.S.E., Author of "Leaves for Quiet Hours." Cheap Edition. Cloth boards, gilt edges, 2s. 6d. net; leather, 4s. net.

**2/6 net (continued)**

**Life's Beginnings.** Wisdom and Counsel for Daily Guidance. Fifth impression. Printed on India paper and handsomely bound in leather, round corners and gilt edges, boxed, 2s. 6d. net (uniform with "The Pilot"). Also in silk grain cloth, 1s. 6d. net. Velvet calf, round corners, gilt edges, 3s. 6d. net.

"One can easily understand how a compendium of the thoughts of master minds such as this may be a real stimulus in these days of stress. The battle of the world will be entered upon with a cheerful heart after a thoughtful perusal of the most noble passages allotted to each day by these discriminating anthologists. Should be in constant demand. One of the prettiest and most acceptable gift-books this busy season has seen."

*Dundee Advertiser.*

**The True Christ, and other Studies in "Whatsoever things are true."** By W. L. WALKER, Author of "The Teaching of Christ," &c. Crown 8vo, cloth boards, 2s. 6d. net.

**Christ in Everyday Life.** By EDWARD INCREASE BOSWORTH, Dean of Oberlin Theological Seminary. F<sup>cap</sup> 8vo, India paper, cloth boards, round corners, 2s. 6d. net.

**Things Most Surely Believed.** By J. D. JONES, M.A., D.D., Author of "The Gospel of Grace," &c. Crown 8vo, cloth boards, 2s. 6d. net.

**Lyrics of the Soul.** A Book of Poems. By MARIANNE FARNINGHAM, Author of "Harvest Gleanings," &c. Crown 8vo, cloth boards, gilt edges, 2s. 6d. net.

**Conquering Prayer : or, The Power of Personality.** By L. SWETENHAM, Author of "Religious Genius." Crown 8vo, cloth boards, 2s. 6d. net.

**The Immanence of Christ in Modern Life.** By FREDERICK R. SWAN. With Introduction by J. BRIERLEY, B.A. Crown 8vo, cloth boards, 2s. 6d. net.

**The New Evangel : Studies in the "New Theology."** By Rev. J. WARSCHAUER, M.A., D.Phil. Second Edition. Crown 8vo, cloth boards, 2s. 6d. net.

"May be studied with advantage."—*Spectator.*

**Health in the Home Life.** By HONNOR MORTEN, Author of "A Complete Book of Nursing," "How to Treat Accidents and Illnesses," &c. Crown 8vo, art leather cloth, 2s. 6d. net.

**Ungilded Gold ; or, Nuggets from the King's Treasury.** Selected Passages from the Bible, arranged for Daily Devotional Reading (uniform with "The Pilot"). 384 pages, leather boxed, 2s. 6d. net ; also silk grain cloth, gilt lettering, red edges, 1s. 6d. net.

2/6 net (*continued*)

**The Challenge, and Other Stories for Boys and Girls.** By Rev. J. G. STEVENSON, Author of "The Christ of the Children." 4to, cloth boards, 240 pp. Eight Illustrations. 2s. 6d. net.

**Leaves for Quiet Hours.** By GEORGE MATHESON, F.R.S.E., D.D., LL.D., Author of "Words by the Wayside," &c. New and cheap edition. Handsomely bound in cloth boards, with chaste design in gold, and gilt edges, 2s. 6d. net. Leather, 4s. net.

**The Pilot.** A Book of Daily Guidance from Master Minds. Contains nearly 2,000 of the choicest extracts systematically arranged for every day of the year. Printed on India paper and handsomely bound in leather, with round corners and gilt edges, 2s. 6d. net; velvet calf, 3s. 6d. net.

"A book of real daily value."—*Sheffield Telegraph*.

**My Neighbour and God.** A Reply to Robert Blatchford's "God and My Neighbour." By W. T. LEE. Crown 8vo, cloth boards, 2s. 6d. net.

**Liberty and Religion.** By P. WHITWELL WILSON, Author of "Why We Believe," &c. Crown 8vo, cloth boards, 2s. 6d. net.

**Why We Believe.** Papers on Religion and Brotherhood. By P. WHITWELL WILSON. Crown 8vo, cloth boards, 2s. 6d. net.

**The New Testament in Modern Speech.** With notes. An idiomatic translation into everyday English from the text of "The Resultant Greek Testament." By the late RICHARD FRANCIS WEYMOUTH, M.A., D.Litt., Fellow of University College, London, and formerly Head Master of Mill Hill School, Editor of "The Resultant Greek Testament." Edited and partly revised by ERNEST HAMPDEN-COOK, M.A., formerly Exhibitioner and Prizeman of St. John's College, Cambridge. New and revised Edition. Cloth boards, 2s. 6d. net. Leather 4s. net. Thumb Indexed, cloth, 3s. 6d. net. Leather 5s. net. Also on Oxford India paper, cloth boards, 3s. 6d. net. Leather, 5s. net. Persian morocco, yapp, leather lined and silk sewn, round corners, red under gold, 8s. net. Turkey morocco, limp, 8s. 6d. net. (*See also p. 22.*)

**The Resultant Greek Testament.** Exhibiting the Text in which the majority of Modern Editors are agreed. By the late RICHARD FRANCIS WEYMOUTH, D.Litt. Cloth boards, 2s. 6d. net.

**A Young Man's Religion and his Father's Faith.** By N. MCGHEE WATERS. Small crown 8vo, cloth boards, gilt top, 2s. 6d. net.

"It is an earnestly religious and well-written work."—*The Scotsman*.



## 2/6

**The Good New Times.** By H. JEFFES, Author of "Practical Lay Preaching and Speaking to Men." Crown 8vo, cloth boards, 2s. 6d.

**The Ten Commandments.** By G. CAMPBELL MORGAN, D.D. Pott. 8vo, cloth, 2s. 6d.

## 2/- net

**The Church and the Next Generation.** By RICHARD ROBERTS, M.A. Crown 8vo, cloth boards, 2s. net.

**The Story of Joseph the Dreamer,** told by Himself, and Other Poems. By ALFRED CAPES TARBOLTON. Crown 8vo, cloth boards, 2s. net.

**The Judges of Jesus:** Judas, Annas, Peter, Caiaphas, Herod, Pilate's Wife, Pontius Pilate. By Rev. J. G. STEVENSON, Crown 8vo, cloth boards, 2s. net.

**The Value of the Old Testament.** By BERNARD J. SNELL, M.A., Author of "The Value of the Apocrypha," "Gain or Loss?" &c. Crown 8vo, cloth boards, 2s. net.

**The Purpose of the Cross.** By B. G. COLLINS. Crown 8vo, cloth boards, 2s. net.

**Atonement and Progress.** By NEWTON H. MARSHALL, M.A., Ph.D., Author of "Theology and Truth." Crown 8vo, cloth boards, 2s. net.

**Authority and the Light Within.** By EDWARD GRUBB, M.A. Crown 8vo, cloth boards, 2s. net.

**Ideals for Girls.** By the Rev. H. R. HAWES, M.A., Author of "Music and Morals." New Edition, crown 8vo, handsomely bound in bevelled boards, gilt edges, 2s. net.

"A book that all parents should place in the hands of their daughters."

**The Glorious Company of the Apostles.** Being Studies in the Characters of the Twelve. By the Rev. J. D. JONES, M.A., D.D. Cloth boards, gilt top, 2s. net.

"Many think that a readable sermon is a contradiction in terms. Let them read these pages and discover their mistake."—*Examiner*.

**The Model Prayer.** A Series of Expositions on the Lord's Prayer. By Rev. J. D. JONES, M.A., D.D. New Edition, cloth boards, gilt top, 2s. net.

"Mr. Jones brings a cultured mind, a well-stored memory, and a gift of spiritual insight to the illustration of the Lord's Prayer."  
*Sunday School Chronicle*.



## 2/-

**Simple Cookery.** Comprising "Tasty Dishes" and "More Tasty Dishes." Over 500 Tested Receipts. Crown 8vo, cloth boards, 2s.

"A book that should be in every household."

**The Children's Paul.** A Life of St. Paul specially written for the Young. By Rev. J. G. STEVENSON. 4to, cloth boards, 8 Illustrations on art paper, 2s.

**The Christ of the Children.** A Life of Jesus for Little People. By Rev. J. G. STEVENSON. Cheap Edition. 4to, cloth boards, 12 Illustrations, 2s.

"It is the very loveliest life of Jesus for children ever written by a long way."—Rev. KINGSCOTE GREENLAND in *The Methodist Recorder*.

**Stories of Old.** Bible Stories Retold. By C. D. MICHAEL, Author of "Noble Deeds," "Deeds of Daring," &c. Cheap Edition. 4to, 288 pp., cloth boards, 8 illustrations, 2s.

**Early Pupils of the Spirit, and What of Samuel?** By J. M. WHITON, Ph.D. New Edition, Crown 8vo, cloth, 2s.

**The Religion of Jesus.** By J. ALLANSON PICTON, M.A., J.P. Crown 8vo, 2s.

**CLARKE'S COPYRIGHT LIBRARY**

Crown 8vo, tastefully bound in cloth boards, 2s.

**The Black Familiars.** By L. B. WALFORD.

**Kid McGhie.** By S. R. CROCKETT.

**POPULAR EDITION OF****EMMA JANE WORBOISE'S NOVELS**

Crown 8vo, cloth boards, 2s.; bevelled boards, 2s. 6d.

**Abbey Mill, The.**

**Brudenells of Brude, The.**

**Canonbury Holt.**

**Chrystabel.**

**Emilia's Inheritance.**

**Esther Wynne.**

**Father Fabian.**

**Fortune's Favourite.**

**Fortunes of Cyril Denham, The.**

**Grey and Gold.**

**Grey House at Endlestone, The.**

**Heirs of Errington, The.**

**His Next of Kin.**

**House of Bondage.**

**Husbands and Wives.**

**Joan Carisbroke.**

**Lady Clarissa.**

**Margaret Torrington.**

**Millicent Kendrick.**

**Mr. Montmorency's Money.**

**Nobly Born.**

**Oliver Westwood.**

**Overdale.**

**Robert Wreford's Daughter.**

**St. Beetha's.**

**Singlehurst Manor.**

**Sissie.**

**Story of Penelope, The.**

**Thornycroft Hall.**

**Violet Vaughan.**

**Warleigh's Trust.**

**A Woman's Patience.**

*For other books by this Author see page 13. (See also p. 31.)*

**2/-****NEW SERIES OF COPYRIGHT BOOKS**

Crown 8vo, cloth gilt, 2s.

- Woven of Love and Glory.** By AMELIA E. BARR.  
**The Last of the MacAllisters.** By AMELIA E. BARR.  
**The Beads of Tasmer.** By AMELIA E. BARR.  
**A Morning Mist.** By SARAH TYTLER.  
**The Debt of the Damarals.** By BESSIE MARCHANT.  
**A Town Romance ; or, On London Stones.** By C. C. ANDREWS.  
**The Pride of the Family.** By ETHEL F. HEDDLE.  
**Unknown to Herself.** By LAURIE LANSEFELDT.  
**The Squire of Sandal Side.** By AMELIA E. BARR.  
**The Scourge of God.** By J. BLOUNDELLE-BURTON.  
**The New Mrs. Lascelles.** By L. T. MEADE.  
**Miss Devereux, Spinster.** By AGNES GIBERNE.  
**Jan Vedder's Wife.** By AMELIA E. BARR.

**1/9 net**

- The New Testament in Modern Speech.** By the late RICHARD FRANCIS WEYMOUTH, M.A., D.Litt. Pocket Edition (without notes), cloth boards, 1s. 9d. net. Also on Oxford India paper, cloth boards, round corners, gilt edges, 2s. 6d. net. (*See also p. 19.*)

**1/6 net****THE "FREEDOM OF FAITH" SERIES**

**Fcap 8vo, 128 pp., handsomely bound in Green Leather, with chaste design in gold. Price 1s. 6d. net.**

- The Simple Things of the Christian Life.** By G. CAMPBELL MORGAN, D.D.  
**The Letters of Christ.** By CHARLES BROWN.  
**Christ's Pathway to the Cross.** By J. D. JONES, M.A., D.D.  
**The Crucible of Experience.** By F. A. RUSSELL.  
**The Passion for Souls.** By J. H. JOWETT, M.A.  
**The Value of the Apocrypha.** By BERNARD J. SNELL, M.A.  
**Inspiration in Common Life.** By W. L. WATKINSON, M.A.  
**Prayer.** By WILLIAM WATSON, M.A.  
**A Reasonable View of Life.** By J. M. BLAKE, M.A.

"There are precious things in every volume, and the Series deserves success."—*Dundee Advertiser.*

**1/6 net** (*continued*)

- Through Many Windows.** Some Modern Parables. By ERNEST A. BIRCH. Crown 8vo, cloth boards, 1s. 6d. net.
- The Man on The Road.** By CHARLES H. BETTS, LL.D., A.S.P., Author of "Fragments of Thought," "Living Pleasures," etc. Crown 8vo, cloth boards, 1s. 6d. net.
- The Well by Bethlehem's Gate.** By WILLIAM ALLEN KNIGHT, Author of "The Song of our Syrian Guest," etc. Handsomely bound in cloth boards, gilt, 1s. 6d. net.
- The Way and the Work.** A Manual for Sunday School Teachers. By J. W. WIMMS, M.A., B.Sc. (Lecturer on the Theory and Practice of Education, University of London), and the REV. FREDERICK HUMPHREY. Crown 8vo, cloth boards. 1s. 6d. net.
- A Popular History of the Free Churches.** By C. SILVESTER HORNE, M.A. Cheap Edition, with additional Chapter. Cloth boards. 1s. 6d. net.
- Christ and War.** The Reasonableness of Disarmament on Christian, Humanitarian and Economic Grounds. A Peace Study Text Book. By WILLIAM E. WILSON, B.D. Preface by Dr. RENDEL HARRIS. Crown 8vo. Cloth boards. 1s. 6d. net. Cloth limp. 1s. net.
- Life's Little Lessons.** Addresses to Children. By VERNON GIBBERD. Crown 8vo, cloth boards, 1s. 6d. net.
- For Childhood and Youth.** Ideals of the Modern Sunday School. By THISELTON MARK, D.Lit., B.Sc., Author of "The Teacher and the Child," etc. Crown 8vo, cloth boards, 1s. 6d. net.
- Facets of Faith.** Aspects of Spiritual Life and Thought. By A. W. BLUE. Crown 8vo, cloth boards, 1s. 6d. net.
- Life's Beginnings.** Wisdom and Counsel for Daily Guidance. Silk grain cloth, 1s. 6d. net. Also printed on India paper and handsomely bound in leather, round corners and gilt edges, boxed, 2s. 6d. net (uniform with "The Pilot"). Velvet calf, round corners, gilt edges, 3s. 6d. net.
- "An admirable compilation. The authors have read widely and their selections from modern religious writers are made with taste and judgment. A very attractive and helpful little book."—*British Weekly*.
- The Wayfarer at the Cross Roads.** By ARTHUR PRINGLE. Author of "The Faith of a Wayfarer." Crown 8vo, cloth boards, 1s. 6d. net.
- Old Testament Stories in Modern Light.** A BIBLE GUIDE FOR THE YOUNG. By T. RHONDDA WILLIAMS, Author of "The Christ Within," &c. Crown 8vo, cloth boards, 1s. 6d. net.
- J. H. Jowett, M.A., D.D.** A CHARACTER STUDY. By FRANK MORISON. Illustrations on art paper. Fancy paper boards, 1s. 6d. net.

**1/6 net** (*continued*)

- The Way of Prayer.** By JOHN EDGAR McFADYEN, D.D., Author of "The Divine Pursuit," "Prayers of the Bible." Fancy boards, gilt top, 1s. 6d. net.
- Chats with Women on Everyday Subjects.** By EDITH C. KENYON, Author of "A Queen of Nine Days," &c. Crown 8vo, cloth boards, 1s. 6d. net.
- Faith and Form.** An Attempt at a Plain Re-statement of Christian Belief in the Light of To-day. By HENRY VARLEY, B.A. Crown 8vo, cloth boards, 1s. 6d. net.
- The Invisible Companion and Other Stories for Children.** By EDWARD W. LEWIS, M.A., B.D., Author of "The Unescapeable Christ," &c. Crown 8vo, cloth boards, 1s. 6d. net.
- Sharing His Sufferings.** By J. H. JOWETT, M.A., D.D., Author of "The Passion for Souls," &c. Small crown 8vo, cloth boards, 1s. 6d. net; leather 2s. 6d. net.
- The Reasonableness of Jesus.** By FRANK Y. LEGGATT, M.A. Crown 8vo, cloth boards, 1s. 6d. net.
- The Making of Heaven and Hell.** By J. M. BLAKE, M.A., Author of "A Reasonable View of Life," &c. Small 8vo, cloth boards, 1s. 6d. net.
- Ideals in Sunday School Teaching.** By ALFRED H. ANGUS, B.Sc. With Foreword by J. H. Jowett, M.A., D.D. Crown 8vo, cloth boards, 1s. 6d. net.
- Notes on the Life and Teaching of Jesus.** By EDWARD GRUBB, M.A., Author of "Authority and the Light Within." Crown 8vo, cloth boards, 1s. 6d. net; limp cloth, 1s. net.
- The Faith of a Wayfarer.** By ARTHUR PRINGLE. Crown 8vo, cloth boards, 1s. 6d. net.
- Jesus or Christ?** By Rev. J. WARSCHAUER, M.A., D.Phil., Author of "The New Evangel," "Jesus: Seven Questions." Crown 8vo, cloth boards, 1s. 6d. net.
- Who Wrote the Bible?** By WASHINGTON GLADDEN, D.D., Author of "The Growing Revelation," &c. New and cheap edition, 256 pages, cloth boards, 1s. 6d. net.
- Reasons Why for Congregationalists.** By Rev. J. D. JONES, M.A., D.D. Crown 8vo, cloth boards, 1s. 6d. net.
- Ungilded Gold; or, Nuggets from the King's Treasury.** Selected Passages from the Bible, arranged for Daily Devotional Reading (uniform with "The Pilot"). 384 pages, silk grain cloth, gilt lettering, red edges, 1s. 6d. net; leather, boxed, 2s. 6d. net.
- Women and their Work.** By MARIANNE FARNINGHAM, Author of "Harvest Gleanings," "Women and their Saviour" Crown 8vo, cloth boards, 1s. 6d. net.

**1/6 net (continued)**

- Sunny Memories of Australasia.** By Rev. W. CUFF. Crown 8vo, cloth boards. Portraits and Illustrations. 1s. 6d. net.
- Britain's Hope Concerning the Pressing Social Problems.** By JULIE SUTTER, Author of "Britain's Next Campaign," &c. Cloth boards, 1s. 6d. net.
- Burning Questions.** By WASHINGTON GLADDEN. Cheap Edition. Crown 8vo, cloth, 1s. 6d. net.
- Reform in Sunday School Teaching.** By Professor A. S. PEAKE. Crown 8vo, cloth boards, 1s. 6d. net.

**1/6**

- Storehouse for Preachers and Teachers. A Treasury of Outline Texts and Sermons.** By J. ELLIS, Author of "The Seed Basket," &c., &c. Cloth boards, 1s. 6d.
- Words by the Wayside.** By GEORGE MATHESON, D.D., LL.D., F.R.S.E., Author of "Thoughts for Life's Journey," &c. New Edition. Oblong, cloth boards, gilt top, 1s. 6d.
- The Children's Pace; and other Addresses to Children.** By Rev. J. S. MAYER, M.A., of Paisley. F'cap, 8vo, cloth, 1s. 6d.

**SMALL BOOKS ON GREAT SUBJECTS**

- Pott 8vo, bound in buckram cloth, 1s. 6d. each. (*See also p. 30*).
- The Christ Within.** By Rev. T. RHONDDA WILLIAMS.
- Old Pictures in Modern Frames.** By J. G. GREENHOUGH, M.A.
- The Conquered World.** By R. F. HORTON, M.A., D.D.
- Social Worship an Everlasting Necessity.** By JOHN CLIFFORD, D.D.
- Types of Christian Life.** By E. GRIFFITH-JONES, D.D.
- How to Become Like Christ.** By MARCUS DODS, D.D.
- The Way of Life.** By H. ARNOLD THOMAS, M.A.
- Character Through Inspiration.** By T. T. MUNGER, D.D.
- Infoldings and Unfoldings of the Divine Genius, in Nature and Man.** By JOHN PULSFORD, D.D. New Edition.
- The Jealousy of God.** By JOHN PULSFORD, D.D.
- The Supreme Argument for Christianity.** By W. GARRETT HORDER.
- Reconsiderations and Reinforcements.** By JAMES MORRIS WHITON.

1/- net

- \* **Sir Galahad.** By JAMES BURNS, M.A., Author of "The Happy Warrior." With Photogravure Frontispiece of Watts's famous picture "Sir Galahad." Bound in khaki cloth, 1s. net.
- \* **Around the Guns.** Sundays in Camp. By JAMES BLACK, M.A., of Edinburgh. Crown 8vo, khaki cloth boards, with design in colours, 1s. net.
- Kaiser or Christ?** Sermons by the BISHOP OF LONDON, DR. JOHN CLIFFORD, DR. S. PARKES CADMAN, DR. GRIFFITH-JONES, DR. C. H. WATKINS, REV. THEODORE WOOD. Demy 8vo, paper covers, 1s.
- Quaint Rhymes for the Battlefield.** By a QUONDAM CRICKETER (C. D. STUDD, Belgian Congo, 1913). Cloth boards, 1s. net.
- Sweet Peas and Antirrhinums.** How to Grow Them to Perfection. By WILLIAM CUTHBERTSON, Author of "Pansies, Violas and Violets." Crown 8vo, coloured paper boards and frontispiece in colour, 1s. net. Written in a popular form for the amateur gardener by one who is a thorough master of his subject.
- The Way of Remembrance.** By J. A. HUTTON, M.A. Tastefully bound in blue and white with gilt lettering. 1s. net.
- God, Humanity and the War.** By G. CAMPBELL MORGAN, D.D., Author of "Simple Things of the Christian Life," &c. 1s. net.
- Christ and War.** The Reasonableness of Disarmament on Christian, Humanitarian and Economic Grounds. A Peace Study Text Book. By WILLIAM E. WILSON, B.D. Preface by Dr. RENDEL HARRIS. Crown 8vo, cloth limp. 1s. net. Cloth Boards. 1s. 6d. net.
- The Christian World Album of Sacred and Standard Compositions for the Pianoforte.** Edited by W. H. JUDE. (Uniform with "The Christian World Album of Sacred Songs."). Paper cover, 1s. net. Cloth boards, 2s. net.
- \* **The Call of the King.** National Letters to Women. By ANNIS BURDALANE. Demy 8vo, bound in Purple and Gold with Ribbon. 1s. net.
- The Great Embassy.** Studies in the Growth of Christianity. By CUTHBERT McEVROY, M.A. Foolscap 8vo, cloth boards, 1s. net.
- Everychild.** By HAROLD BEGBIE, Author of "Broken Earthenware." Crown 8vo, Frontispiece and cover in colours. 1s. net.
- The Christian World Album of Sacred Songs.** Containing 94 Sacred Songs, in old notation and tonic-sol-fa, selected from the choicest works of the most eminent composers. Edited by W. H. JUDE. 160 pages, paper cover, 1s. net; cloth boards, 2s. net.
- The Seed of the Kingdom.** Devotional readings from the letters of Isaac Penington. Selected by JENNIE STREET (*Editor of the Sunday School Times*). Fancy Boards, 1s. net.

**1/- net (continued)**

**How to Cook:** The Art of Cooking made easy, with a chapter on the use of a gas oven: By J. S. MARSHALL. Crown 8vo, cloth boards, 1s. net.

**Our Life Beyond.** By J. D. JONES, M.A., D.D., Author of "Christ's Pathway to the Cross," "The Gospel of Grace," etc., etc. cloth boards, gilt lettering, 1s. net; white cloth, padded, in box, 1/9 net.

**Flowers from the Master's Garden.** By A. E. WINTER. Cloth boards, gilt lettering, 1s. net.

**Ecce Vir: Jesus and Modern Manhood.** By D. MELVILLE STEWART. Author of "An Impregnable Faith." F'cap 8vo, cloth boards, 1s. net.

**The Garrisoned Soul.** Meditations on "Peace, Perfect Peace," by C. E. P. ANTRAM. Fancy cloth, 1s. net.

"It is just the sort of book, chaste and beautiful, contents and binding alike, that would make a pretty present on a birthday or a Church festival. Its size and its type make it suitable also to send to an invalid. Indeed, its cheering chapters would to many such, we are sure, act like a tonic, and be an efficient co-worker with the physician."—*Sheffield Telegraph*.

**Women and their Saviour.** Thoughts of a Minute for a Month. By MARIANNE FARNINGHAM, Author of "Harvest Gleanings," &c. Cloth, 1s. net.

"These 'thoughts of a minute for a month of mornings' are the outpourings of an entirely unaffected piety."—*Glasgow Herald*.

**Reasons Why for Free Churchmen.** By Rev. J. D. JONES, M.A., B.D. Small 8vo, cloth boards, 1s. net.

**The Price of Priestcraft.** By HOWARD EVANS. Crown 8vo, paper covers, 1s. net; cloth, 1s. 6d. net.

"We wish for it a very large circulation. No one has served the cause of religious freedom better than Mr. Howard Evans by his labours in the Press and elsewhere."—*British Weekly*.

**Sunday Afternoon Song Book, with Tunes.** Compiled by H. A. KENNEDY and R. D. METCALFE. 1s. net. Words only, 12s. 6d. per hundred net.

"The airs have been selected and arranged under the editorship of Mr. R. D. Metcalfe, and add so much to the value of the collection that this edition will easily supersede all others and give the work a new popularity with choral societies and others interested in church music."

*The Scotsman.*

**1/-**

**Oliver Cromwell.** By R. F. HORTON, D.D., Author of "John Howe," "The Teaching of Jesus," &c., &c. Sixth Edition. Nineteenth Thousand. 1s.

"Worthy a place in the library of every Christian student."

*Methodist Recorder.*

**Rome from the Inside; or, The Priests' Revolt.** Translated and Compiled by "J. B." of The Christian World. Third Thousand. F'cap. 8vo, 1s.



### PICTURE BOOKS FOR THE YOUNG

Pictures by LOUIS WAIN, HARRY B. NEILSON, J. A. SHEPHERD,  
ELSIE BLOMFIELD, etc.

Printed in colour, varnished boards, 1s.

1 /-

**\*Animal Fancy-Land.**

**Animal Picture-Land.**

**Animal Happyland.**

**Merry Times in Animal Land.**

**Animals in Fun-Land.**

**The Merry Animal Picture Book.**

**Holidays in Animal Land.**

**Animal Playtime.**

**Animal Gambols.**

**Outline Text Lessons for Junior Classes.** By GLADYS DAVIDSON,  
Author of "Kindergarten Bible Stories," &c. Fcap 8vo,  
cloth boards, 1s.

"The book is simple and practical, and will be found suggestive and  
helpful by teachers."—*Sunday School Chronicle*.

**How to Read the Bible.** Hints for Sunday School Teachers and other  
Bible Students. By W. F. ADENEY, M.A. New and Revised  
Edition. Cloth boards, 1s.

"A most admirable little work. We know of no book which deals with  
this subject so clearly and adequately within so small a compass. It speaks  
of itself modestly as "Hints for Sunday-school Teachers and other Bible  
Students," but it is one of the very few manuals which are well worth the  
study of the clergy."—*The Guardian*.

**Short Talks to Boys and Girls.** By J. C. CARLILE, Author of "Talks  
to Little Folks." Crown 8vo, cloth boards, 1s.

**A Religion that will Wear.** A Layman's Confession of Faith.  
Addressed to Agnostics, by a SCOTTISH PRESBYTERIAN. Crown  
8vo, cloth boards, 1s.

**The Divine Satisfaction.** A Review of what should and what should  
not be thought about the Atonement. By J. M. WHITON.  
Crown 8vo, paper, 1s.



## 1/- (continued)

**Health and Home Nursing.** By Mrs. LESSELS MATHER, Health Lecturer to the Northumberland County Council. F'cap. 8vo, cloth, 1s.

A book that should be in every household. Contains chapters on The Care of the Invalid, Homely Local Applications, Feeding the Invalid, Infection and Disinfection, Care of the Teeth, The Value of Foods, Influenza, its Causes and Prevention, Consumption, its Causes and Prevention, Digestion and Indigestion, Headaches, Home Nursing of Sick Children, What to do till the Doctor Comes, Habit in Relation to Health, The Health of the Town Dweller.

**Helps to Health and Beauty.** Two Hundred Practical Prescriptions by a Pharmaceutical Chemist. Price 1s.

"This little book contains two hundred practical prescriptions or formulæ, for preparations for the hair, hands, nails, feet, skin, teeth, and bath, in addition to perfumes, insecticides, and medicaments for various ailments. As far as possible technical language is avoided, and the directions are clear and concise."—*Pharmaceutical Journal*.

**Morning, Noon and Night.** By R. F. HORTON, M.A., D.D. F'cap 8vo, parchment cover with gold lettering, 1s.

"Deeply suggestive, and as earnest as its fancies are pleasing and quaint." *Dundee Advertiser*.

**Wayside Angels, and Other Sermons.** By W. K. BURFORD. Pott 8vo, cloth, 1s.

**Tasty Dishes.** A Choice Selection of Tested Recipes, showing what we can have for Breakfast, Dinner, Tea and Supper. It is designed for people of moderate means who desire to have pleasant and varied entertainment for themselves and their friends. It is a book of genuine and tested information. New Edition. Thoroughly revised and brought up to date. 130th Thousand. Crown 8vo, 1s.

"No home ought to be without this timely, useful, and practical family friend."—*Brighton Gazette*.

**More Tasty Dishes.** A Book of Tasty, Economical and Tested Recipes. Including a Section on Invalid Cookery. A Supplement to "Tasty Dishes." New Edition. Price 1s.

"Every recipe is so clearly stated that the most inexperienced cook could follow them and make dainty dishes at a small cost."—*Pearson's Weekly*.

"The recipes given have been carefully tried and not been found wanting." *The Star*.

**Talks to Little Folks.** A Series of Short Addresses. By Rev. J. C. CARLILE. Crown 8vo, art vellum, 1s.

"No one who reads this book can reasonably doubt that Mr. Carlile is master of the difficult art of catching and sustaining the interest of young people. He is wise enough to dispense with the preacher's framework, texts, introductions, &c., and at once he arrests attention by a direct question or a brief story."—*Literary World*.

**Christianity in Common Speech: Suggestions for an Every-day Belief.** By Sir J. COMPTON-RICKETT, M.P. Demy 8vo, 1s.

## 1/-

## RECITATION BOOKS

By MARY E. MANNERS

Crown 8vo, Linen Covers, 1s. each.

**A Tale of a Telephone, and Other Pieces.**"Narrative pieces, suitable for recitation."—*Outlook*.**Aunt Agatha Ann : and other Ballads.** Illustrations by ERNOLD A. MASON and LOUIS WAIN."Excellent pieces for recitation from a popular pen."—*Lady's Pictorial*.

## SMALL BOOKS ON GREAT SUBJECTS

(CHEAP EDITION).

Bound in red cloth, 1s. each. (See also p. 25.)

<b>The Taste of Death and the Life of Grace.</b> By P. T. FORSYTH, M.A., D.D.	<b>Faith and Self-Surrender.</b> By JAMES MARTINEAU, D.D., D.C.L.
<b>The Conquered World.</b> By R. F. HORTON, M.A., D.D.	<b>Martineau's Study of Religion.</b> By RICHARD A. ARMSTRONG.
<b>The Christian Life.</b> By W. M. SINCLAIR, D.D.	<b>The Kingdom of the Lord Jesus.</b> By ALEXANDER A. MACKENNAL, D.D.
<b>The Way of Life.</b> By H. ARNOLD THOMAS, M.A.	

## 6d. net

**\*They that Wait.** A Message for War Time. By J. H. JOWETT, M.A., D.D. In this daintily produced brochure, Dr. J. H. Jowett presents an inspiring message of comfort and hope for these times of anxiety and strain. 6d. net.

**Recollections of Newton House.** By REV. ISAAC HARTILL, F.R.G.S., F.R.Hist.S. 64 pages, with frontispiece. 6d. net.

**C. Silvester Horne.** In Memoriam. April 15th, 1865—May 2nd, 1914. 64 pages, with portrait, 6d. net.

**The Birthday of Hope.** By J. D. JONES, M.A., D.D. Illustrated. Printed on art paper, with fancy cover and ribbon, 6d. net. Padded white cloth, lettering in gold, boxed, 1s. 6d. net.

**The Ship's Engines.** A Parable. By the late T. CAMPBELL FINLAYSON, D.D. In vellum cover, 6d. net.

Rev. J. H. JOWETT says :—"I am so glad you are issuing the article in the shape of the little booklet. I am sure it will be very helpful to many people, and will bring light and leading to many bewildered souls."

**6d.**

**England's Danger.** By R. F. HORTON, M.A., D.D. Price 6d.  
Contents: ROMANISM AND NATIONAL DECAY; ST. PETER  
AND THE ROCK; TRUTH; PROTESTANTISM; HOLY SCRIPTURE;  
PURGATORY.

"Good fighting discourses. They contend that Roman Catholicism has ruined every country in which it prevails and controvert the leading positions taken by Roman theologians."—*Scotsman*.

**CLARKE'S SIXPENNY SERIES**

Demy 8vo, Paper Covers.

**Studies of the Soul.** By J. BRIERLEY, B.A.  
**Violet Vaughan.** By EMMA JANE WORBOISE.  
**The Bow of Orange Ribbon.** By AMELIA E. BARR.  
**Jan Vedder's Wife.** By AMELIA E. BARR.  
**A Daughter of Fife.** By AMELIA E. BARR.  
**Ourselves and the Universe.** By J. BRIERLEY.

**4d. net**

**Holy Christian Empire.** By Rev. PRINCIPAL FORSYTH, M.A., D.D.,  
of Hackney College, Hampstead. Crown 8vo, paper cover,  
4d. net.

"Rich in noble thought, in high purpose, in faith and in courage. Every sentence tells, and the whole argument moves onward to its great conclusion. Dr. Forsyth has put the argument for missions in a way that will nerve and inspire the Church's workers at home and abroad for fresh sacrifice."  
*London Quarterly Review*.

**3d. net**

**School Hymns, for Schools and Missions.** Words only. Compiled  
by E. H. MAYO GUNN. Cloth limp, 3d.; cloth boards, 6d.;  
music, 3s.

**2d. net**

**The Sunday Afternoon Song Book.** Containing 137 Hymns. For  
use at "Pleasant Sunday Afternoons," and Other Gatherings.  
Compiled by H. A. KENNEDY, of the Men's Sunday Union,  
Stepney Meeting House. Twentieth Thousand, 2d; music,  
1s.

"Contains 137 hymns, the catholic character of which, in the best sense of the term, may be gathered from the names of the authors, which include Tennyson, Ebenezer Elliott, Whittier, G. Herbert, C. Wesley, Thomas Hughes, J. H. Newman, Longfellow, Bonar, and others. While the purely dogmatic element is largely absent, the Christian life, in its forms of aspiration, struggle against sin and love for the true and the good, is well illustrated."—*Literary World*.

## INDEX OF TITLES

	PAGE		PAGE
Abbey Mill, The . . . . .	21	Christian World Album of Sacred and Standard Compositions for the Pianoforte . . . . .	26
Advent Sermons . . . . .	8	Christian World Pulpit, The . . . . .	7
America in the East . . . . .	5	Christianity in Common Speech . . . . .	29
Animal Fancyland . . . . .	28	Chronicle of the Archbishops of Canterbury, A . . . . .	4
Animal Gambols . . . . .	28	Chrystabel . . . . .	13, 21
Animal Happyland . . . . .	28	Church and Modern Life, The . . . . .	11
Animal Playtime . . . . .	28	Church and the Kingdom, The . . . . .	25
Animal Picture Land . . . . .	28	Church and the Next Genera- tion, The . . . . .	20
Animals in Fun-Land . . . . .	28	Common Life, The . . . . .	12
Apocalyptical Writers, The . . . . .	14	Concerning Conscience . . . . .	9
Messages of the . . . . .	14	Conquered World, The . . . . .	25, 30
Apostles, The Messages of the . . . . .	14	Conquering Prayer . . . . .	18
Appeal of Jesus, The . . . . .	15	Constructive Christianity . . . . .	17
Around the Guns . . . . .	28	Constructive Natural Theology . . . . .	8
Aspects of the Spiritual . . . . .	12	Crucible of Experience, The . . . . .	22
Asquith, The Right Hon. H. H., M.P. . . . .	10	Dante for the People . . . . .	7
Astronomy Simplified . . . . .	16	Darwin, Charles, and other Eng- lish Thinkers . . . . .	6
Atonement and Progress . . . . .	20	Daughter of Fife, A . . . . .	31
Atonement in Modern Thought, The . . . . .	11	Days of Old . . . . .	9
Augustinian Revolution in Theology . . . . .	17	Debt of the Damarals, The . . . . .	22
Aunt Agatha Ann . . . . .	30	Divine Satisfaction, The . . . . .	28
Authority and the Light Within . . . . .	20	Dutch in the Medway, The . . . . .	13
Beads of Tasmer, The . . . . .	13, 22	Earlier Prophets, The Messages of the . . . . .	14
Beatitudes and the Contrasts, The . . . . .	17	Early Pupils of the Spirit . . . . .	21
Between Two Loves . . . . .	13	Ecce Vir . . . . .	27
Birthday of Hope, The . . . . .	30	Effectual Words . . . . .	8
Black Familiars, The . . . . .	21	Emilia's Inheritance . . . . .	21
Border Shepherdess, A . . . . .	13	England's Danger . . . . .	31
Bow of Orange Ribbon, The . . . . .	31	Esther Wynne . . . . .	21
Britain's Hope . . . . .	25	Eternal Religion, The . . . . .	12
Brudenelle of Brude, The . . . . .	21	Eucken and Bergson . . . . .	16
Burning Questions . . . . .	25	Evangelical Heterodoxy . . . . .	10
Call of the King, The . . . . .	26	Everychild . . . . .	26
Canonbury Holt . . . . .	21	Evolution, Life and Religion . . . . .	6
Challenge, The . . . . .	19	Evolution of Old Testament Religion, The . . . . .	11
Character through Inspiration . . . . .	25	Exposition, The Art of . . . . .	9
Chats with Women on Every- day Subjects . . . . .	24	Ezekiel, The Book of . . . . .	3
Children's Pace, The . . . . .	25	Facets of Faith . . . . .	23
Children's Paul, The . . . . .	21	Faith and Form . . . . .	24
Chosen Twelve, The . . . . .	15	Faith and Verification . . . . .	6
Christ and War . . . . .	23, 26	Faith of a Wayfarer, The . . . . .	24
Christ in Everyday Life . . . . .	18	Faith and Self-Surrender . . . . .	30
Christ of the Children, The . . . . .	21	Faith's Certainties . . . . .	12
Christ or Chaos? . . . . .	9	Family Prayers for Morning Use . . . . .	13
Christ that is To Be, The . . . . .	13	Father Fabian . . . . .	21
Christ, The Private Relation- ships of . . . . .	6	Fifty Years' Reminiscences of a Free Church Musician . . . . .	17
Christ Within, The . . . . .	25	Fighters and Martyrs for the Free- dom of Faith . . . . .	9
Christ's Pathway to the Cross . . . . .	22	First Christians, The . . . . .	11
Christ's Vision of the Kingdom of Heaven . . . . .	4	First Things of Jesus . . . . .	11
Christian Certitude . . . . .	10	Flowers from the Master's Garden . . . . .	26
Christian Life, The . . . . .	30	For Childhood and Youth . . . . .	23
Christian of To-day, The . . . . .	10	Fortune's Favourite . . . . .	21
Christian Union in Social Service . . . . .	15		
Christian World Album of Sacred Songs, The . . . . .	26		

	PAGE
Fortunes of Cyril Denham, The	21
"Freedom of Faith" Series, The	22
Friend Olivia	5
Gamble with Life, A	13
Garrisoned Soul, The	27
Getting Together	6
Gloria Patri	13
Glorious Company of the Apostles, The	20
God, Humanity and the War	26
Good New Times, The	20
Gospel of Grace, The	10
Great Embassy, The	26
Great Unfolding, The	7
Grey and Gold	21
Grey House at Endlestone, The	21
Growing Revelation, The	7
Hampstead, Its historic houses; its literary and artistic associations	4
Health and Home Nursing	29
Health in the Home Life	18
Heaven and the Sea	9
Heavenly Visions	10
Heirs of Errington, The	21
Helga Lloyd	5
Helps to Health and Beauty	29
His Next of Kin	21
History of the United States, A	4
Holidays in Animal Land	28
Holy Christian Empire	31
Homes and Careers in Canada	15
Horne, C. Silvester	30
House of Bondage, The	21
House of the Secret, The	5
How to Become Like Christ	25
How to Cook	27
How to Read the Bible	28
Husbands and Wives	21
Ideals for Girls	20
Ideals in Sunday School Teaching	24
Illustrations from Art for Pulpit and Platform	8
Immanence of Christ in Modern Life, The	18
Imperishable Word, The	16
Impregnable Faith, An	17
Infoldings and Unfoldings of the Divine Genius	25
Inspiration in Common Life	22
Interludes in a Time of Change	10
Invisible Companion, The	24
Israel's Law Givers, The Messages of	14
Jan Vedder's Wife	22, 31
"J.B." J. Brierley, his Life and Work	7
Jealousy of God, The	25
Jesus and His Teaching	11
Jesus or Christ?	24

	PAGE
Jesus: Seven Questions	11
Jesus, The Messages of, According to the Gospel of John	14
Jesus, The Messages of, According to the Synoptists	14
Joan Carisbrooke	21
Joshua, The Book of	4
Jowett, J. H., M.A., D.D.	23
Judges of Jesus, The	20
Judges, The Book of	4
Kaiser or Christ	26
Kid McGhie	21
Kingdom of the Lord Jesus, The	30
King George and Queen Mary	17
Kit Kennedy: Country Boy	5, 21
Lady Clarissa	21
Last of the MacAllisters, The	13, 22
Later Prophets, The Messages of the	14
Leaves for Quiet Hours	19
Led by a Child	16
Letters of Christ, The	22
Letters to a Ministerial Son	17
Liberty and Religion	19
Life and Teaching of Jesus, Notes on the	24
Life and the Ideal	12
Life in His Name	10
Life of the Soul	12
Life's Beginnings	18, 23
Life's Little Lessons	23
Lifted Veil, A	17
Looking Inwards	16
Lynch, Rev. T. T.: A Memoir	5
Lyrics of the Soul	18
Making of a Minister, The	15
Making of Heaven and Hell, The	24
Man on the Road, The	23
Margaret Torrington	21
Marprelate Tracts, The	3
Martineau's Study of Religion	30
Meaning and Value of Mysticism	5
Merry Animal Picture Book, The	28
Merry Times in Animal Land	28
Messages of Hope	16
Messages of the Bible, The	14
Millicent Kendrick	21
Miss Devereux, Spinster	22
Model Prayer, The	20
Modern Man's Theology, A	8
Modern Minor Prophets	17
Modern Theories of Sin	10
More Tasty Dishes	29
Morning Mist, A	22
Morning, Noon, and Night	29
Mr. Montmorency's Money	13, 21
My Belief	11
My Daily Meditation for the Circulating Year	8
My Neighbour and God	19

	PAGE		PAGE
New Evangel, The . . . . .	18	Religion and Experience . . . . .	12
New Mrs. Lascelles, The . . . . .	22	Religion and Miracle . . . . .	10
New Testament in Modern Speech, The . . . . .	19, 22	Religion and To-day . . . . .	12
Nobly Born . . . . .	21	Religion of Jesus, The . . . . .	21
Old Pictures in Modern Frames . . . . .	25	Religion: The Quest of the Ideal . . . . .	17
Old Testament Stories in Modern Light . . . . .	23	Religion that will Wear, A . . . . .	28
Oliver Cromwell . . . . .	27	Resultant Greek Testament, The . . . . .	19
Oliver Westwood . . . . .	21	Robert Wreford's Daughter . . . . .	21
Our City of God . . . . .	12	Romance of Preaching . . . . .	6
Our Life Beyond . . . . .	27	Rome from the Inside . . . . .	27
Our Protestant Faith . . . . .	16	Rosebud Annual, The . . . . .	7, 15
Ourselves and the Universe, . . . . .	12, 31	School Hymns . . . . .	15, 31
Outline Text Lessons for Junior Classes . . . . .	28	S scourge of God, The . . . . .	22
Overdale . . . . .	13, 21	Sculptors of Life . . . . .	17
Passion for Souls, The . . . . .	22	Secret of Living, The . . . . .	12
Paton, J. B., M.A., D.D. . . . .	7	Seed of the Kingdom, The . . . . .	26
Paul and Christina . . . . .	13	Selections from Brierley . . . . .	7
Paul, The Messages of . . . . .	14	Self-Realisation . . . . .	15
Person of Christ in Modern Thought, The . . . . .	5	Seriousness of Life, The . . . . .	15
Personality of Jesus, The . . . . .	14	Sermon Illustration, The Art of . . . . .	10
Pessimism and Love in Ecclesiastes and Song of Songs . . . . .	7	Sermons on God, Christ and Man . . . . .	8
Peter in the Firelight . . . . .	17	Sharing His Sufferings . . . . .	24
Phyllistrata and Other Poems . . . . .	16	She Loved a Sailor . . . . .	13
Pilot, The . . . . .	19	Shepherd, Ambrose, D.D. . . . .	15
Poems. By Mme. Guyon . . . . .	14	Ship's Engines, The . . . . .	30
Poets, The Messages of the . . . . .	14	Short Talks to Boys and Girls . . . . .	28
Polychrome Bible, The . . . . .	3, 4	Sidelights on Religion . . . . .	12
Popular History of the Free Churches, The . . . . .	23	Simon Peter's Ordination Day . . . . .	15
Portrait Preaching . . . . .	7	Simple Cookery . . . . .	21
Prayer . . . . .	22	Simple Things of the Christian Life, The . . . . .	22
Preaching to the Times . . . . .	13	Singlehurst Manor . . . . .	21
Price of Priestcraft, The . . . . .	27	Sir Galahad . . . . .	26
Pride of the Family, The . . . . .	22	Sissie . . . . .	21
Problems and Perplexities . . . . .	16	Small Books on Great Subjects . . . . .	25, 30
Problems of Immanence . . . . .	17	Smith, John, the Se-Baptist, Thomas Helwys, and the First Baptist Church in England . . . . .	6
Problems of Living . . . . .	12	Social Salvation . . . . .	7
Prophetical and Priestly Historians, The Messages of . . . . .	14	Social Worship an Everlasting Necessity . . . . .	25
Psalmists, The Messages of the . . . . .	14	Song of the Well, The . . . . .	8
Pulpit Manual, A . . . . .	15	Spirit and Power . . . . .	16
Purpose of the Cross, The . . . . .	20	Spoken Words of Prayer and Praise . . . . .	9
Quaint Rhymes for the Battlefield . . . . .	26	Squire of Sandal Side, The . . . . .	13, 22
Quickening of Caliban, The . . . . .	13	St. Beetha's . . . . .	21
Quiet Hints to Growing Preachers in My Study . . . . .	14	St. Paul and His Cities . . . . .	8
Reasonable View of Life, A . . . . .	22	St. Paul's Fight for Galatia . . . . .	8
Reasonableness of Jesus, The . . . . .	24	Storehouse for Preachers and Teachers . . . . .	25
Reasons Why for Congregationalists . . . . .	24	Stories of Old . . . . .	21
Reasons Why for Free Churchmen . . . . .	27	Story of Clarice, The . . . . .	5
Recollections of Newton House . . . . .	30	Story of Congregationalism in Surrey, The . . . . .	11
Reconsiderations and Reinforcements . . . . .	25	Story of Joseph the Dreamer, The . . . . .	20
Reconstruction, A Help to Doubters . . . . .	7	Story of Penelope, The . . . . .	21
Reform in Sunday School Teaching . . . . .	25	Story of the English Baptists, The . . . . .	11
		Story of the Twelve . . . . .	16
		Studies in Christian Mysticism . . . . .	11
		Studies of the Soul . . . . .	12, 31
		Sunday Afternoon Song Book . . . . .	27, 31

	PAGE
Sunny Memories of Australasia	25
Supreme Argument for Christianity, The	25
Sweet Peas and Antirrhinums	26
Tale of a Telephone, A	30
Talks to Little Folks	29
Taste of Death and the Life of Grace, The	30
Tasty Dishes	29
Ten Commandments, The	20
Theology and Truth	6
They that Wait	30
Things Most Surely Believed	18
Things that Matter Most	8
Thornycroft Hall	21
Thoughts for Life's Journey	17
Through Eyes of Youth	15
Through many Windows	23
Through Science to Faith	5
Town Romance, A	22
Transfigured Church, The	9
Translation of Faith, The	16
True Christ, The	18
Types of Christian Life	25
Unfettered Word, The	9
Ungilded Gold	18, 24
Universal Over-Presence, The	17
Unknown to Herself	22
Until the Day Dawn	8
Unveiled Glory, The; or, Side-lights on the Higher Evolution	16
Uplifting of Life, The	16

	PAGE
Value of the Apocrypha, The	22
Value of the Old Testament	20
Violet Vaughan	13, 21, 31
Voices of To-day: Studies of Representative Modern Preachers	9
Waiting Life, The; By the River of Waters	16
Warleigh's Trust	21
Way and the Work, The	23
Wayfarer at the Cross Roads, The	23
Way of Life, The	25, 30
Way of Prayer, The	24
Way of Remembrance, The	26
Wayside Angels	29
Well by Bethlehem's Gate, The	23
Westminster Sermons	10
What is the Bible?	9
Who was Jesus	16
Who Wrote the Bible?	24
Why We Believe	19
Winning of Immortality, The	10
Wisdom of God and the Word of God, The	9
Woman's Patience, A	21
Women and their Saviour	27
Women and Their Work	24
Words by the Wayside	25
Working Woman's Life, A	10
Woven of Love and Glory	13, 22
Young Man's Ideal, A	17
Young Man's Religion, A	19

## INDEX OF AUTHORS

	PAGE
Abbott, Lyman	11
Adeney, W. F.	11, 28
Allin, T.	17
Andrews, C. C.	22
Angus, A. H.	24
Antram, C. E. P.	27
Armstrong, R. A.	30
Barr, Amelia E.	5, 13, 22, 31
Barrows, C. H.	14
Begbie, H.	26
Bennett, Rev. W. H.	23
Betts, C. H.	15, 17, 23
Birch, E. A.	23
Black, J.	26
Blake, J. M.	22, 24
Blomfield, Elsie	28
Bloundelle-Burton, J.	22
Blue, A. W.	23

	PAGE
Bosworth, E. I.	13
Bradford, Amory H.	6
Brierley, J.	7, 12, 31
Brown, C.	9, 22
Bulcock, H.	16
Burdalane, Annis	28
Burford, W. K.	29
Burgess, W. H.	6
Burns, David	8
Burns, Rev. J.	8, 15, 26
Cadman, S. P.	6, 26
Cairncross, T. S.	15
Campbell, R. J.	11
Carlike, J. C.	11, 15, 28, 29
Cave, Dr.	11
Caws, Rev. L. W.	16
Chaplin, Gauntlett	6
Cleal, E. E.	11
Clifford, John	25, 26

	PAGE
Collins, B. G.	20
Compton-Rickett, Sir J.	13, 29
Cowper, W.	14
Crockett, S. R.	5, 21
Cuff, W.	25
Cuthbertson, W.	26
Davidson, Gladys	28
Dods, Marcus	11, 25
Dyson, W. H.	16
Elias, F.	9, 10
Ellis, J.	25
Evans, H.	27
Farningham, Mari- anne, 10, 18, 24,	27
Farrar, Dean	11
Finlayson, T. Camp- bell	30
Fiske, J.	4



	PAGE		PAGE		PAGE
Forsyth, P. T.	11, 30, 31	La Touche, E. D.	5, 10	Sabatier, A.	11
Foston, H.	16, 17	Lee, E.	5	Sanders, F. K.	14
Fremantle, Dean	11	Lee, W. T.	19	Schmidt, N.	14
Furness, H. H.	3	Leggatt, F. Y.	24	Schrenck, E. von	11
Gibberd, Vernon	23	Lewis, E. W.	24	Scott, D. R.	7
Gibbon, J. Morgan	10	London, Bishop of	26	Scottish Presbyterian, A.	23
Giberne, Agnes	22	McEvoy, Cuthbert	26	Shepherd, E.	15
Gladden, Washington	7, 8, 11, 24, 25	Macfadyen, D.	14	Shepherd, J. A.	23
Godet, Professor	11	McFadyen, J. E.	14, 24	Shillito, Edward	16
Gordon, George A.	10	Macfarlane, Charles	13	Sinclair, H.	9
Greenhough, J. G.	25	M'Intyre, D. M.	10, 16	Sinclair, W. M.	30
Griffis, W. E.	5	Mackennal, Alexander	30	Smyth, Newman	5, 8
Griffith-Jones, E.	6, 25, 26	McKilliam, A. E.	4	Snell, Bernard J.	11, 20, 22
Grubb, E.	20, 24	Maconachie, D. H.	16	Someren, J. Van	7
Gunn, E. H. M.	15, 31	Manners, Mary E.	30	Souper, W.	17
Guyon, Madame	14	Man of the World, A	17	Stevens, G. B.	14
Hall, T. C.	14	Marchant, Bessie	22	Stevenson, J. G.	17, 19, 20, 21
Hampden-Cook, E.	19	Marchant, J.	6	Stewart, D. M.	17, 26
Harnack, Professor	11	Mark, Thistelton	23	Stirling, James	4
Harris, Rendel	23, 26	Marshall, J. S.	27	Storow, A. H.	16
Hartill, I.	30	Marshall, N. H.	6, 20	Street, J.	26
Harvey-Jellie, W.	9	Martineau, Jas.	30	Studd, C. D.	26
Haupt, P.	3	Mason, E. A.	30	Sutter, Julie	25
Haweis, H. R.	20	Mather, Lessels	29	Swan, F. R.	18
Heddle, Ethel F.	22	Matheson, George	16, 17, 19, 25	Swetenham, L.	18
Henderson, Alex. C.	16	Maver, J. S.	25	Tarbolton, A. C.	20
Henson, Dean H.	10, 13	Maxwell, A.	4	Thomas, H. Arnold	25, 30
Hensley	10, 13	Meade, L. T.	22	Tipple, S. A.	9
Hermann, E.	5, 16	Metcalfe, R. D.	27	Toy, Rev. C. H.	3
Hill, F. A.	4	Michael, C. D.	21	Tymms, T. V.	6
Hocking, S. K.	13	Minshall, E.	17	Tynan, Katharine	5
Hodgson, J. M.	17	Moore, G. F.	4	Tytler, S.	22
Holborn, Alfred	16	Morgan, G. Campbell	20, 22, 26	Varley, H.	24
Horder, W. Garrett	25	Morison, F.	23	Veitch, R.	10, 11
Horne, C. Silvester	6, 11, 23	Morten, Honnor	18	Wain, Louis	23, 30
Horton, R. F.	7, 11, 25, 27, 29, 30, 31	Munger, T. T.	11, 25	Walford, L. B.	21
Humphrey, F.	23	Nellson, H. B.	28	Walker, W. L.	18
Hunter, John	11	Orchard, W. E.	8, 10, 11, 16	Walmsley, L. S.	9
Hutton, J. A.	26	Palmer, Frederic	10	Warschauer, J.	9, 11, 17, 18, 24
"J. B." of The Christian World	27	Patten, J. A.	15	Warwick, H.	17
J. M. G.	13	Peake, A. S.	25	Waters, N. McG.	19
Jefferson, C. E.	14	Pharmaceutical Chemist, A.	29	Watkins, C. H.	8, 26
Jeffs, H.	7, 9, 10, 15, 17, 20	Pieton, J. Allanson	21	Watkinson, W. L.	22
John, Griffith	11	Pierce, W.	3	Watson, E. S.	9
Jones, J. D.	9, 10, 18, 20, 22, 24, 27, 30	Piggott, W. C.	16	Watson, W.	17, 22
Jones, J. P.	8	Porter, F. C.	14	Weymouth, R. F.	19, 22
Jowett, J. H.	8, 9, 22, 24, 30	Pounder, R. W.	8	White, W.	5
Jude, J. H.	26	Pringle, A.	23, 24	Whiton, J. M.	6, 10, 13, 21, 25, 28
Kennedy, H. A.	27, 31	Pulsford, John	25	Wimms, J. W.	23
Kent, C. F.	14	Reid, Rev. J.	8, 11, 16	Williams, T. R.	23, 25
Kenyon, Edith C.	24	Riggs, J. S.	14	Wilson, P. W.	19
Kirk, E. B.	■	Roberts, E. Cecil	15, 16	Wilson, W. E.	23, 26
Knight, W. A.	17, 23	Roberts, R.	20	Winter, A. E.	26
Lansfeldt, L.	22	Roose, Rev. J. S.	16	Wood, T.	26
		Russell, F. A.	22	Worboise, Emma J.	13, 21, 31
		Rutherford, J. S.	15	Yates, T.	17







D  
639  
R4  
J43

Jeffs, Harry, b.1860.

In the father's house : the nation at wor-  
ship / H. Jeffs. -- London : J. Clarke, [191  
vii, 271p. ; 21cm.

1. European War, 1914-1918--Religious as-  
pects--Addresses, essays, lectures. I. Titl

CCSC/

A 23899

